¶ An Apology or defence for the Christians of Fraũce which are of the Euãgelicall or reformed religion, for the satisfiing of such as wil not liue in peace and concord with them.

Whereby the pureness of the same Religion in the chiefe poyntes that are in Variance, is euidently shewed, not onely by the holy scriptures, and by reason: But also by the Popes owne Canons.

Written to the king of Nauarre and translated out of french into English by Sir *Iherom Bowes* Knight.

AT LONDON
Printed by Iohn Day dwelling ouer Aldersgate, And are to be sold *at his Shop vnder the gate.*
1579.

Cum Priuilegio Regiæ Maiestatis.

¶ To the right high & noble Prince, Henrye the second, *king of Nauarre, Prince of Bearn*, Duke of Vandome and Albret, Earle of Foyze, Arminack, Agenois, Bigorie, Marle. &c,



YR, it is not without cause, nor without example, that I dare take vpon mee to dedycate vnto your highnes, this litle Apologye, which contayneth a defence of the reformed Religion, and of the Professors of the same. For in asmuch as your Maiestie hath euen from your youth, vndertakē the defence therof, with the hasard of your life & goodes for the same: I could not more fitly preferre the iustification of so holy a cause to any, than to your Highnes, who haue alwayes maintayned the same: not onely in wordes, but also by deedes, and that with most noble and Princely courage, following the renowmed footsteps of the late Quæn of Nauarre, your mother, whose godlynes, curtesie, and other heroicall vertues, are consecrated for euer to most honorable eternitie. And I haue beene led to take vpō me this defence & to dedicate it to your Maiestie, by the example of many good and godly men in the Primitiue church, who in their times wrote diuers Apologies,

in defence of the Christians against the misreportes and illusions of the heathen, and did put them vp to the Romayn Emperors that were in those dayes: who (notwithstanding that they were heathen Princes, and ignorãt of the true Religion) were moued by them to succor the Christians, and to surcease the persecutions that were made against them.

Quadratus and Aristydes wrote Apologies in their times, in defence of the Christians against the heathen, and dedicated them to the Emperor Adrian, who hauing reade them, and perceiuing therby that the Christians worshipped the great God which gouerneth all the world: and that in the exercising of their Religion, they did not any thing that was preiudiciall to the lawes of the Romain Empire, but rather prayed for the prosperitie of him and of his Empire: sent a Proclamation to Fundanus the gouerner of Asia, wherin he forbad the persecuting of thē any more, as in respect of Religion, and commaunded that the slaunderers of them should be sore punished.

And moreouer he caused diuers faire churches to be builded in many places, without any Images, pictures, or portratures, greatly allowing the doctrine of the Christians, for that it forbiddeth the painting and portraying of God, the worshipping of Images, or the hauing of them in their churches.

Likewise Iustine the Philosopher wrote in his time two Apologies that are come to light, in defence of the Christians against the false accusations of the heathen: whereof he dedicateth the one to the Senate of Rome, & the other to the Emperor Antonine the godly: who being moued therat, made a generall

law

law, wherby he restrayned the heathen from their false blaming of the Christians, for the earthquakes and other publike calamities, willing them to impute them to their owne sinnes, for he sayd that the Christians worshipped the great God more deuoutely, than the heathen themselues worshipped the multitude of their Gods.

And he prohibited all men, aswell Magistrates as priuate persons, to persecute the Christians any more, or to slaunder them with accusations or false crimes: commaunding them to obserue the foresayd proclamation of his father and Predecessor the Emperor Adrian, in all pointes.

Also Melito the Bishop of Sardis, wrot an Apologie in defence of the Christians against the Heathen, which he dedicated to the Emperor Marke Antony the Philosopher, who was moued therby to fauor the Christians, and to cause the persecutions to cease, which had bin made in the Prouinces of the Empire without his knowledge and commaundement, by the Gouernors and other Magistrates which abused the mildnes and clemency of their Prince, as a number doe in these dayes. Yea and this good Emperor finding by experience, that the Christians were the good and welbeloued seruants of the true God, (for he wan a great battell against the Marcomannes and Quades, by the only prayers of a Legion of Christian Soldiars that were in his army) not only forbad the persecuting of the Christians by open Proclamation, but also gaue leaue to become Christians to as many as would: willing and commaunding that all such as accused any man alonly in respect of Christian Religion, shold

be greeuously punished as coseners and slanderers, and that no Christian should be compelled to change his Religion.

Many others besides these (as Tertulian and Appollinaris) haue pleaded and maynteyned the same cause, by setting forth Apologies, which haue greatly auayled, yea euen with the Heathen Emperors of their times: who (to say the truth) as heathenish as they were, haue troden out the way to the Princes of our dayes, which beare the titles of Christians and Catholicks, to shew them what vprightnes and modesty they ought to vse in the case of Religion.

Forasmuch therfore as our reformed religiō is blamed and outragiously defaced nowadayes, by such as neither do nor will vnderstand it: I, after the example of so many good persons, haue set my hand to the pen, to shew by this short defence, that the same is not only grounded vpon Gods pure word, and consequently agreeing with the Christen Religion of the primatiue Church, but also that it is warranted by the very Canons of the Popes themselues, and of the Church of Rome. And I am sure that your maiestye (being naturally enclined to the peace of Fraunce) will not onely take more pleasure to heare the sound of these Canons, than the sound of those which haue so often times terribly thundered, to the destruction of this desolate kingdome of Fraunce, but also be moued to maintaine the same Religion constantly more and more, and to be a meane to the French king our soueraign Lord, for the releefe and quietnes of such as profesle the same. For if the heathen Emperors (whom I haue named afore) haue vouchsafed to releeue and

fauor

ſancy the Chriſtians in their times, without hauing any further knowledge of the Chriſtian Religion, than that it contayned not any thing contrary to the Ciuill Lawes; how much more ought we to hope for the like at the handes of our moſt Chriſtian king, by your interceſſion, ſpecially ſeeing that our Religion (thanks be to God) contayneth not any doctrine which may not well beſeeme good Chriſtians, and which tendeth not to the aduancing of kings, and of their eſtates, as his maieſtie may eaſely diſcerne, if it may pleaſe him to heare our reaſons, or but only to looke vpon this litle Apologie.

And ſurely Sir, we aſſure our ſelues that you will alwayes continue to be a mean to his Maieſtie euery day better than other, for the maintenance and quyetnes of vs and our Religion, becauſe you were brought vp in it in your young time, and haue made a good profeſſion of it. Beſides this, the famous examples of your noble anceſtors which haue been euer renowmed for their godlynes, doe direct you to the following of their footeſteps. For the Hiſtories doe auow vnto vs, that your Anceſtors of the renowmed houſe of Burbon, (for I will not ſpeake of thoſe of late time, whoſe remembrance being yet freſh in mens mindes, and will continue honorable for euer among them that come after vs) haue alwayes been had in honor for their great zeale towards the Chriſtian Religiō, and for their feruent loue to the mayntenance of the crown of Fraunce, & of the quyetnes of their countrey, which are two principall points wherein godlynes ſhineth forth.

For firſt of all, the great and dangerous voyages which your Anceſtors haue made

with

with men of warre into the East countreys, and into Affrike, against the Turkes & Sarasyns, for the great desire they had to advance the Christian Religion, (as the two voyages of king Lewis the saint: The two voyages of Lewes Duke of Burbon: and the voyages of many other princes of their race) doe yeald sufficient record of their Religious and godly disposition. And although that in those dayes (by reason of the great ignorance of languages, and of good learning, and consequently of the pure doctrine) Religion was not so well understoode, nor so purely taught as it is nowadayes through the grace of god: yet it is not to be douted but that if they had had a purer and cleerer understanding therof, they would haue been so much the more earnest and zealous in it.

And as touching loue and dutifulnes towards their countrey (which is the second poynt wherin godlynes consisteth) your sayd auncestors haue geuen so good tryall therof, by their contynuall imploying of themselues valyantly in the defence and inlarging of the Crown of Fraunce, aswell against forrain enemies, as against the disturbers of the publick peace, that the house of Burbone hath alwayes iustly had this honorable reporte, to haue been alwayes a florishing branch of the bloud Royall, and a sure piller of the liberty and safety of the Realme: As for example, Iaques of Burbon Earl of Mareh, and Cõstable of Fraunce, gaue good proofe of his loue towards the welfare of his countrey, and towards the Crown of Fraunce, in hazarding himselfe in many battailes against the English men, then almost inuincible enemies of this Realme, specially at the battel of Poy-

tiers

tiers in the time of king Iohn, and also in doing his indeuour with great good will to conclude the peace at Britany, and to driue the Companions and Outlawes out of Fraũce, which tooke their pleasure in spoyling the cõtrey, and in maintayning of trouble in the Realme.

Also Lewis of Burbon the first Earl of Vãdome, (for that Earldome fell vnto him by his mother) made warre against the Englishmen in the time of king Charles the sixt, not only in Fraunce, but also euen in England, and he was a curteous Prince, and very profitable to his Countrey, aswell in matters of war as of peace.

His sonne (named Lewis also) being then Lord great master of Fraunce, was in many battailes, where he fought valiantly, specially at the battaile of Agincourt, notwithstanding that he was taken prisoner by ỹ Englishmen, with many other great Princes and Lords of Fraunce. Likewise he was one of those that toke most paines to make the peace at Arras, in the time of king Charles the seuenth, for the suppressing of the Ciuil warrs, which had indured so long time, welnere to the vtter destruction of the Realme.

Iohn of Burbon Earle of Vandome and sonne of the sayd Lewis, was also a virtuous Prince, and a valyant warryor, and aduentured himselfe in many a battaile, specially at the siege of Fronsack in ỹ Marches of Burdeloys, where he was made knight for his valiant deserues: and he was one of the Princes which tooke part with Lewis the Dolphin, and with the Dukes of Burbon and Vaunson, in setting themselues against the wicked and tirannicall dealings of certayne timeseruers

uers and flatterers of king Charles the seuenth, Fraunces of Burbon his sonne, a good and stout prince went in the viage to Napies with king Charles the eighth, and behaued himselfe nobly in matters both of peace and warre, to the honor and profite of the Crowne of Fraunce, and of his whole country. But I should not soone make an end, if I minded to recken vp all the excellent princes of your maiesties most renowmed house of Burbon: and much les should I do it if I ment to take vpon me to rehearse their heroycall deedes and vertues, which would require many great volumes. But I thinke it inough for me to haue named some few of them, that might serue for examples to princes and to all other men, to speed themselues valiantly in the defence and mayntaynance of the peace of their countrye. Which examples wil (in my opinion) be the better liked of your maiesty, because they come not onely of your owne house, (which hath alwayes been most fruitfull in noble and vertuous princes;) but also of the Linial discēt of your progenytors. For ỹ late king of Nauare your father, was the sonne of Charles of Burbon the first duke of Vandome: who was sonne of the forsayd Fraunces Earle of Vandome: who was sonne to the fornamed Iohn, who was sonne to the forsayd Lewis Lord great master of Fraunce: who was the sonne of the other Lewis, the first Earle of Vandome: who was the son of Iohn Earle of March: who was the sonne of Iaques Earle of March and constable of Fraunce: who was ỹ sonne of Lewis first duke of Burbon surnamed the great duke: who was the sonne of Robert of Fraunce Earle of Clercmount and Beawnoysin

noylin: who was the Sonne of good king Lewis the saynt.

And so your Maiestie is the eleuenth in order, descending in the right line from S. Lewis your great Ancestor, whose vertues I hope that God will make to grow more and more in your Royall person, making you to be a follower of his steps in that he was a good defender of the Christian Religion, a louer of vpright iustice, a natiue example of good manners, a seuere corrector of partiall & corrupt Iudges, an vntreatable punisher of blasphemers, Atheistes, and vsurers, and a zealous furtherer of all good reformation.

But now to come back agayn to my matter: I hope that such of the Romain Religion as shall reade this my writing, shall haue no cause to finde fault with me, or to say that I deale to roughly with them. For hauing once simply and without any bitternesse, set down my reason vpon euery point, and hauing alleadged the very text of the holy Scripture to confirme our doctrine, and to disproue theirs: I geue them yet this aduantage further, that I come into the listes against them with their own weapons, which they take to be most for their own defence, and most hurtfull to vs, that is to wit, the Canons, made or authorised by the very Popes themselues. Wherein I thinke I haue done so much by the grace of God, that either they must condemne the Pope and his Canons, or els confesse that our Religion is voyd of all error.

True it is that many learned men of our time, haue sufficiently already set forth the parenes of our Religion by the holy Scripture, yea and that much better than I could skill to doe: Insomuch that in that respect,

many

many may thinke that I doe but make repetitions. Howbeit forasmuch as I haue taken in hand (as you would say) to ieuell or bend the Canons in defence of our selues, against such persons as beate vs with them, and vnduely doe attribute asmuch or more authoritie to them, than to the holy Scripture it selfe: I haue considered that it were no reason for me to commit the same faulte, which they doe. And therfore my intent is, to alleadge the very text of the scripture vpon euery poynt, for the true and sure grounding of our doctrine, and not to bestow the Canons otherwise, than in beating downe the contrary doctrine.

I know well that the time is now so miserable and sorrowfull in Fraunce, that most men take all good things in ill part, and that euen those which best know the way how to heale our sores, are so ill minded, that they will not vse it. And (in good hower be it spoken) we may well say as Liuie sayd speaking of the time of the Ciuill warres in Rome, (which began vnder Silla and Marius, and contynued vnder Pompey and Cesar, and so held on in quarrelling and parttaking stil vnder their successors: (a time in all pomts like to this sorrowfull time of ours) that this Realme of Fraunce is brought to so extreme corruption, as it may no longer indure, either her owne vices, or the remedy of them.

Tit. liu. lib. 1. in præfacione.

And in good sooth, euery man may well perceiue the vices of dissention, rancor, ciuill warre, and corruption both of manners and doctrine, which are sowed at this day, and already to deepe rooted in our French nation. And likewise all men of any vnderstanding, doe well see that the very remedy to rid away

these

these mischiefes, were to admit some good reformation, aswell in doctrine as in discipline, and in outward behauiour.

But France is in the same taking that a poore sick man is, when the extremity of his fitte is vpon him: who can neither suffer his disease patiently, nor willingly receiue the medicine that should doe him good. For all of vs doe well inough perceiue our disease, and we know well it is great and dangerous, and we would faine be healed of it, but the most parte of vs doe finde that the medicine of reformation is to irkesome, wherein surely men doe greatly ouershoote themselues, for there is not so much payne nor displeasure in leading of a sober & modest life, as ther is in leading of a lose life. Besides ỹ, ỹ sober, wel staid, & wel reformed life in good māners & doctrine, is accompanied with great quietnes of cōscience: & (as sayth Cicero) doth commonly lead ỹ body to a healthfull and honorable old age. But although we had no other cause to desire reformation, than for the ceasing of our vntollerable troubles: were not that cause inough, sith it is not to be douted but that they will neuer be throughly brought a sleepe, vntill the cause of them (that is to wit, the error, corruption, and loosenes that is among vs) be first quenched and done away, by a sound reformation aswel inwardly as outwardly? For naturally all causes bring forth effects like themselues.

And againe it is certayne, that God being righteous, is wont to continue in striking with his reuenging roddes, vpon such as harden themselues in their sinnes, and stand kicking against the spurre. If we considered the monstrous wasting and spoyling of things which Ciuill warres are wont to breede,

(whereof

(whereof we haue seene but too many by experience) the heare of our heads would stand vp at it.

Cornelius Tacitus (rehearsing the mischiefes that befell to the Empire of Rome, by the Ciuill warres that were in the time of the Emperors Galba, Vitellus, and Otho) sayth that in those fiery broyles, the goodliest Prouinces of the Empire staggered, inclyning to a change of state, and to an ouerthrow of the Monarchicall gouernment, wherethrough they had felt so many oppressions, by meanes of the quarrels and partiakinges of great men, who shot at no other marke, but to destroy one another. Insomuch that in those times, there was euery where greate murthering of men, burning of townes, defiling of holy thinges, excessiue cruelty, euen in the Citie of Rome it selfe, deflouring of the noblest Ladies, and banishing of the honestest and honorablest men. The vertuousest folkes went soonest to wrecke. Notable valiancy, and great riches, dignitie and authoritie, executed, or left vnexecuted for feare, were taken for crimes. The seruant was wrought either by terror or by treachery, to be against his maister, and the bondman was set at liberty against his Lord. Such as had no enemies were ouerthrowen by the suttle packing of their frends. Truth was oppressed, partly through the ignorance of the Gouerner, partly through the crafty iug'ling of flatterers, and partly through the spyting of such as held the helme.

It was not lawfull for a man to thinke what he listed, nor to speak what he knew. The wickednes of the flatterers who had wonne the eares of the Prince, and the great rewardes

rewards which they obtained for their flatte-
ring, (as Consulships, gouernments of Pro-
uinces, preferments to Priesthods, spoilings
of Countreis, and exchetings of mens goods,)
were hated and abhorred alike of all people.
The small Countreis, which sometimes
were intangled in those Ciuill broyles, were
full of cruell deedes. The seas were coue-
red with folke that had been banished and dri-
uen out of their own houses: the rocks of the
sea were pestered about with the carkases of
folke murthered: and the good Cities were
quite & cleane soked from all their substance.

These are the fruites in effect, which the
great and pollitick wise man Tacitus affir-
meth to come and grow ordinarily of partta-
kings and Ciuill discords. Whereof we haue
felt so good store by the space of seuenteene
yeares alredy, or there abouts, that we ought
now long ere this to haue desired and sought
the remedye that might haue cured our so
strange misfortunes and barbarous calami-
ties. Yea and euen they which are the most
sworne enemies of the reformed Religion,
ought to become assured by the proof of time
past, that for all that euer they can doe or de-
uise, they shall neuer so deface the truth, and
vertue, but that they shall stand still spight of
all the corruptinges and darckninges of this
world, and of the maintayners of them.

And in very deede, God (who gouerneth
the doings of all men in the world by his pro
uidence) hath reserued still in this miserable
world, a great number of good and honest mē
and of such as loue vertue. And like as in
the foresayd time of the Ciuill warres among
the Romaynes, Tacitus sayth that that age
was not so barrayn of honest men, but that

it brought forth some good examples: so also may we say that euen in this age of oures, how much soeuer it be infected and corrupted, yet hath God of his gratious goodnes reserued many still, which to follow the pure Religion and vertue, haue constantly indured pouerty, losse of their goods, the cruell murthering of their children, kinsfolke, and frendes, banishment out of their Countrey, absence from their houses, and an infinite number of other aduersities and inconueniences. Which thing geueth vs assurance that our Lord god will alwayes maintayne a certayn number of good men here below, which shall imbrace vertue by maintayning good lawes and discipline, and follow the light of the truth which abideth inuincible for euer, and shall scatter the mistes and cloudes that set themselues agaynst it.

Esd. 3. cap. 3. 4.

The worthy iudgement of that great monarch Darius king of the Medes and Persians, will neuer slippe out of the remembrāce of men. For this king hauing vpon a time made a royall feast to all the Gouernors, Captaynes, and other Officers of his Dominion, (which was so great that it extended ouer a hundreth and seuen and twenty Prouinces,) was contented to heare a disputatiō between three young Gentlemen of Jury, that were attendant vpon his own person. Of whom the one maintayned that nothing is stronger than wine, because that commonly it ouercommeth alwell the great as the small. Another sayd that nothing was stronger than a king, because that with one only word of his mouth, he can make men to be slayne, Cities to be razed, and Fortresses to be beaten down when he listeth. And the third named Zorobabell,

babell, (a gentleman of the bloud royall descended of the line of Dauid) vpheld that truth is strongest of all things, because it contynueth in force euerlastingly, and shall raigne for euer and euer.

Darius hauing heard this disputation, and knowing well how it is most certayne, that truth is the thing of greatest strength, and of longest contynuance in all the world, gaue the prize to Zorabable as to him that had been of best opinion, and gaue him great giftes and priuiledges, aswell for himselfe as for all his wholl nation, commaunding that from thence forth Zorobabell should be called the kinges Cosen. Which iudgement of this great king, ought to be wel considered of all persons, and specially of kinges and Princes, that they may geue themselues earnestly to the seeking out of the truth in all thinges, as well in case of Religion as in Ciuil and worldly affaires, and esteeme it more strong and inuincible thā any force of man.

For certainly, there is neither king nor Emperor, fire nor sword, payne nor tormēts, that euer could quench the truth, or ouercome it. But forasmuch as in these dayes, many men are doutfull in the case of Religiō, where they should seeke the truth, I will not here forget the rule which the great Emperor of Rome Constantine did set down at the coūcell of Nice in Bithinia, for the decyding of the points of doctrine, which were to be handeled and treated of there. For hauing assembled the Councell together, to determine vpon the doctrine that Arrius had sowed at that time: When he had made the Bishoppes to take their places euery one in his degree, (which were to the number of 318. besides

Trip. hist. li 2. cap. 5.

the Elders and Deacons that accompanyed thē, who were aboue 500.) he sate him down among them in a low chaire, and made this Oration to them well beseeming his Maiestie and godlynes.

My Lords and fathers (quoth he) forasmuch as God hath vouchsafed to put down the cruell Princes by my hand, and to geue peace to the world vnder my raign, it is meete that you also in this holy assembly, should doe your indeuoures to set a stable vnitie and cōcord in the Church. For it were to euill an example if after the ouercomming of our enemies, the publick peace should now be disturbed by the controuersies and disagreementes of the Shepheards of the Church, a thing that would minister occasion and matter to the vngodly to mock our Religion, & to laugh it to scorn. Now then, sith we be to treat here of diuine matters, we must tak ỹ doctrine of the holy Ghost for our rule, and resort to the bookes of the Euangelistes, Apostles, and Prophets, which teach vs what opinion we ought to be of concerning Gods holy law.

Therfore setting aside all stoutnes of contention, let vs seeke the resolution of our questions in the word that is inspired by God.

After this short and notable speech made by that great Emperor, the Councel was held, and the doctrine of Arrius was throughly debated by the only word of God, and in the end iustly condemned by those holy Fathers, as vtterly contrary to a number of expresse places of the holy Scriptures, which auow vnto vs the Godhead and euerlastingnes of the sonne of God, which thing Arrius did wickedly deny.

But I must tell you by the way, that in this

this speech of Constantines, we haue three dueties to marke, which doe wel beseeme a great Prince. The one is to be inclyned to publicke peace and tranquillitie, and to procure the maintenance thereof by all lawfull meanes. Another is to loue the truth aboue al things, chiefly in cases of Religion. And the third is, to seeke the same truth in the Scripture inspired by God.

Now I beseech God of his gracious goodnes, to make your Maiesties vertue & godlines to shine forth dayly more and more, in those holy dueties, and to cause your Royall highnes to grow greater and greater in all his heauenly giftes, and in all honor and felicitie. Dated the 15. day of Februarv, ỹ yere of our sauiour Christ.

1578.

The author of this Apology his Song.

THe Pope of Rome a thousand Canons bendes:
Againſt the Church which doth Gods word imbrace
And ſtoutly forth his own Decrees he ſendes,
The ſoueraign Lords commaundements to deface,
Or rather quite and cleane away to chaſe.
Preſuming proudly for to beare chiefe ſway:
In mannes ſaluation euery kinde of way.

He thinkes, ere long, that noble fort to win,
And tryumphing aforehand, in deſpight
Of heauenly truth, he ſets him down within
Gods Temple, boaſting euen in open ſight
Himſelfe as God, and ſtriues with al his might.
To maintayne ſtill his Lordly ſoueraintie:
Aſwell aboue as Vnderneath the Skie.

But thou O Chriſt, our King omnipotent,
Reach out thine arme: and with thy skilfull hand:
Lay holde Vpon the Canons that are bent
Againſt thee by the Romiſh Tirants band.
And turne them back at him that hath them ſent.
To beate his Rampires and his Bulwarkes downe:
In foree wherof he weares his tryple Crowne.

The time is come to thine immortall prayſe,
That this ſame Kaytiffe being battered ſore
With theſe ſame Canons of his own, decayes:
And ſinking Vnder truth to riſe no more,
Lyes beaten down with ſhame for euermore.
From day to day forgoing ſtill his ſtrength:
Vntill his State be wanzd away at length.

FINIS.

¶ THE AVTHOR TO *his Booke.*

YE braying Canones which ſo grounded be
Vpon the word of him that raignes on high:
With thundering noyze let fly your bullets free.
That men may heare them roaring to the sky.
But asfor you ye Canons whom we ſee
From mouth of braſſe to ſpit out fiery flame
Of *Vulcanes* ſmoky Forge, holde you your peace:
You bring our Realme to ruine and to ſhame:
The others force fond ignorance to ceaſe.

FINIS.



AN APOLOGIE FOR *the Protestantes.*

IT is well knowen that in these daies, there are in Fraunce two sorts of catholickes, which are of the Romish Religiō. For there are of them that be tractable, and desirers, and louers of the peace, and quietnes of this Realme, and such as will not condemne the reformed religion, nor those that make profession therof, without hearing and vnderstanding them, as the others doe: but can well finde in their hartes, to liue in frendship, and fellowship with them, and not trouble them in the exercise of their Religion, but tary the time vntil God (through his grace) haue inlightned them, and made them to know the errors and abuses which may be in the one & in the other: and make vs Frēchmen (which are now a dayes to wilfully bent) apte, and willing to yealde

vnto reason. And there are other some so wilfull, and so far run into hatred, and enmitie, against the reformed Religion, and the professors of the same: that they preferre their own vnreasonable humors, before the peace, & common quyet of their countrey. Yea, and euen before the preseruation of the state of the Prince.

These be they to whom I speake in my Apologie. And also to all that are desirous to know, in what poynt, and for what cause, the Protestants do stande in controuersie for Religion against the Romish Catholickes.

No man ought to be condemned without he be heard speake.

First, therfore, I desire them all to presuppose, that to iudge of a matter before they vnderstand it, and to condemne a man without hearing his answere, is a thing that ill becommeth, not only all Christians, but also any other reasonable person. For, by the law of nature (as witnesseth the Ciuil law) we ought to heare their reasons, and defences, whose cause we haue to iudge of, & therein to doe as we would be done vnto, as Nature willeth, and commandeth vs. And therfore, these ouerangry Catholickes, which condemne, hate, and persecute, the profes-

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sors of the reformed religion, without vnderstanding it, or without hearing them, do wel bewray therby, that their panges and passions are very strange, for that they haue such force, as to cause them to forget the law of Nature, the knowledge wherof God hath imprinted in the hartes of all men, euen from their creation. Truly, it is a lamentable and beastly thing, that a man shold so yealde himselfe to the humor of hatred, rancor, enuy, desire of reuenge, & such like frenzes, as that he should rob himselfe of his naturall wit, and cause himselfe to forget the right vse of reasō, as you may well see by the doinges of those heady persons. I know right well that they haue been accustomed to cloake these passions, by saying that the Pope, the Counsel of Trent, and the Sorbonistes, haue long agoe, condemned the reformed Religion, as erroneous and hereticall, and that therfore, it is to be holden for a resolution, that it is naught, and to be condemned without farther inquirie of the matter, and without any other forme or procesle of Law.

But hereunto it hath euer been answered, as we do still, that those which

haue thus condemned our Religion, haue alwayes been both Iudges, and parties. And ẏ the professors of the reformed Religion, haue not been heard in their lawfull defences: So that those which will needes make a president of such condemnations, geuẽ against the parties vnheard, be suspected and vncompetent Iudges, and do stil fal back agayne into the former fault of condẽning men vnheard, (a thing contrary to the law of nature) and shew themselues to be parciall and fond Iudges, in ẏ they will needs geue sentence of ẏ thing which they vnderstand no more, than a blind man can iudge of colors, & therfore are worthely noted, in way of scorne by that common proucrb.

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That good king of France, Lewes the twelfe, surnamed the father of his people, will neuer be forgotten, who being importunatly called vpon by the Bishops, and Cardinals of his time, to cause a bloudy execution to be done vpon the people of Cabriers, and Meryndoll, in Prouince, (who had neither masses, nor Images in their churches: and were as a remnant of the auncient breede of the Albigions, and of the poore men of Lyon, which had been all condemned

Molin. de mon. Fran. art. 154. 155. 156.

demned for heretickes) did make this worthy, & wise answere. I am a king (quoth he) ouer my people, to minister iustice vnto them, which I cannot do, without hearing such as are accused. I will therfore heare them before I condemne them, though they were Turks, or Deuils.

Hereupon it was told the Kinge, that the religion which those of Cabryers, and Meryndol, did professe, had bin often, before that time, condemned for hereticall, and wicked: specially in the Councell of Laterane, Anno. 1179. Vnder Pope Alexander the third, in the time of king Philip Augustus, and by the Emperor Frederick the second, & Pope Honorius the third, about ỹ yeare, 1217 and by Pope Gregory the ninth, who entered into the Papacie Anno 1227.

e. sicut. e. ex communicamus. Ex. de haret. Aut. Gazaros. C. de haret.

But, notwithstanding, all these shewes, and prouocations, this good king would not be led from his determination: Saying, that he would not stretch his conscience so far, as to make a president of the iudgements, and decrees of those Popes, King, and Emperor, but would heare the answers of the parties accused, before he condemned them.

And thereupon, he gaue audience to the Comissioners of Cabryers, and Meryndol. And when he had heard thē, he sent thether Adam Fume his Master of requestes, and Jhon Paruyz his Cōfessor, to informe him of their life, and doctrine. Who made report to his maiesty, that it was true, that those of Cabryers, and Meryndol, had neither masses, nor Images in their churches, but that otherwise, they were all well instructed (yea, euen the very litle ones) in the articles of the fayth, and in the commaundementes of God, and that they vtterly abstayned frō al blasphemous othes, and whoredome, keping holy the Sabaoth day, and greatly reuerensing the supper of our Lord, baptisme, and maryage. Which when the king thus vnderstoode, he did not only, not condemne them of hereslie (as he was intysed to haue done,) but also, quite otherwise, did pronounce with his owne voyce (and bound it with an othe) that he did beleeue, that those of Meryndoll, and Cabryers, were better, and more honest people, than himselfe, or any of his other subiectes.

And what, will you infer, of this? will you say now that this good king

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was a Protestant, or that he misliked the Romayn Religion? I think there is no man so shameles, that dares say so: For his life, and actes do shew, that he was very well minded towardes the church of Rome: In maintenance wherof, he held great warres in Italy against the Venecians, and other Princes, that vsurped vpon ỹ patrimonies of the Church.

But he was a good king, and did acknowledge, that God had put the Scepter in his hand, to minister iustice to all his people, and not to condemne the accused, without hearing their answere: nor to iudge of a matter of importance, by the consciences of others: but meekly to geue hearing to al matters brought before him, & not to condemne those thinges for euill, which may shew themselues to be good. I therfore, cõclude thus, that those which in these dayes, doe so presumptuously condemne the reformed Religion, wout knowing any deserued cause, or without hearing such as professe the same, vnder color of the condemnatiõs done already by the Popes, by ỹ councell of Trent, and by the Sorbonistes, doe shew therby the great forgetfulnesse of

their duty of iudging vprightly: And ý they cary to slack a hand on the bridle of their conscience, in suffering it to depende vpon the phantasticall iudgement of others.

Lactantius Fyrmian, speaking to Constantine the great, (who was the first christiã Emperor) did greatly cõplayn, and bewayle, that the Paganes and Idolaters of his time, did condẽne the Christian Religion, and had it in disdayn, without knowing what christian Religion was, and without reading their bookes to vnderstand it.

Liu. Inst. lib. 5. cap 1.

The pagans condemned the christiãs without hearing the speake.

These be the very words of Lactãtius. I doubt not (most mighty Emperor Constantine) but that if this my work (wherby I shew that the Creator of all thinges, is the Gouernour of the whole world) doe fall into the hands of these vnlearned Religious folke, they (by reason of their great superstition, which maketh them too too impatient) will assault me with iniuries, & spitefully fling the booke to the grounde, before they haue read so much as the beginning of it, imagining that they should defile thẽselues with such a crime, as could neuer be wyped out again, if they should ether reade it, or heare it red patiently. Neuertheles

uertheles, I beseech them in duty of humanitie, not to condemne my wrytinges (if it may be) before they doe perfectly vnderstand them. For if it be allowed by order of law, that Churchrobbers, Traytors, and Poysoners, shall speake for thé-selues, and argue in their own defence, and that it is not lawfull to condemne any of them without examination of his cause: It is not againste reason, that I should intreate those, into whose hands this booke shall happen, to reade it, or heare it read throughout, and to deferre their iudgements, vntil they haue read it to the end.

But I know well the wilfulnesse of that kinde of people to be such, as I shall not obtayne this suite of them. For, they be afrayd, least the force, and strength of the truth should ouercome them, and make them yeald vnto vs, and to agree with vs. That is the cause of their roaring, & storming, least they should heare vs, and of their shutting of their eyes least they should see the light which we bring vnto them, wherein they shew the litle assurance that they haue in their own fond reasons. For, they dare neither vnderstand, nor enter into disputation, because they know they shall soone be

vanquiſhed. By reaſon wherof, it commeth to Paſſe, that through their ſhunning of all manner of ſcanning, and ſifting of things by diſputation,

They driue diſcretion quite away,
And force and fury beare the ſway:

As ſayth Ennius.

And becauſe they are bente to condemn, and vtterly to oppres ſuch as they well know to be innocent: they be vnwilling that their innocencie ſhould appeare: becauſe they deeme it a greater iniquitie to condemne the innocencye that is apparant, thé the innocécy that cõmeth not to tryall. Or rather, (as I ſayde afore) they are afeard, that they ſhould haue no power to condemne vs, if they ſhould heare vs.

This was the inuectiue which *Lactantius* wrote againſt the heathē in his time, who condemned the Chriſtians without hearing them. which reaſon, I wil vſe againſt the impatient catholicks, deſiring them, not to ſhew themſelues like vnto thoſe heathen men, in being ſo obſtinate, as to ſhutte their eares from hearing, and vnderſtāding the doctrine which they ſo condemne, & perſecute, without knowing what

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it contayneth. But if those angry Catholicks, which oppose themselues as aduersaries against our reformed Religion, and so boldly condemn it, would temper their choller, & passions, with such moderation, as to geue place to reason, and to set naturall discretion in due place and preheminence: Truely, I durst make thē iudges of this cause, and I am wel assured that they would iudge farre otherwise, than they haue done hetherto, or doe yet.

And indeed, if the loue of truth haue any place in their harts (as I beleue it hath) I beseech them, euen before God and for the truthes sake, to vouchsafe to examine this present defence with setled iudgement: and to consider of it without affection. For, I protest vnto them, that I will vse such modestie in my wordes, as none shall iustly haue cause to accuse me of rigor.

First, therfore, I presuppose, that betwixt the Romish Catholickes, and the Protestantes, there is disagreemēt of doctrine in many poyntes, yea, euen in the most principall, as I will shew hereafter.

But yet neuertheles both the one and the other doe acknowledge generally

rally, the vnitye of the person of *Iesus Christ* in two natures not confounded: The holy Trinitye, of the Father, the Sonne, and the holy Ghost, and the holy Scripture of the olde and new Testament; and therefore they bothe may in this respect, be called Christiās howbeit the one more aptly then the other, as shall appeare by that which I will say hereafter. Now, that wee may the better treate of the poyntes which are in question, and that all men may the more playnly iudge thereof, we will distinctly examine the reasons which are to be considered in this discourse, and are commonly alleaged on both sides, for the mayntayning of the doctrine of either party: and so by comparing the contrary reasons and alegations together, the truth will the more apparantly shew it selfe because light is thē most apparant and bright, when it is set nigh to his contrary.

¶ *Of three Maximes, groundes* or rules, whereby a man may *iudge of the poyntes of religi-* on which are in queſtiō.

The firſt Chapter.

FOrasmuch as the whot Catholickes accuſe the Religion of the protestantes, to be wicked, new, and heretical, and therfore cannot brooke the ſociety of ſuch as profeſſe the ſame: we hope to ſhew them euidently, that it is not ſo, when we come to the ſcanning of euery poynt particularly that is in queſtion. And for proofe and demonſtration of our ſayinges, we will take for our grounde, three Maximes, or generall rules, which are very certayne and true, whereby euery man ſhall eaſely be able to iudge whether ỹ ſame religion, is to be reckned, wicked new, and hereticall or no.

The three Maximes are theſe, The firſt is that that doctrine of Religion whereby God is moſt honored, is the beſt. The ſecond is, that that Doctrine which is beſt builded vpon the worde of God is the moſte auncient and true. The third is, that the Romiſh Catho- 1 2 3

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lickes cannot well accuse that doctrine, of heresie, which is approued by their own Canones.

Which three rules or maximes, be so cleere & euident of them selues, that (in mine opinion) the day, or the Sun is not clearer. For, seeing that Religiō is no other thing, than the duty which we owe vnto God. It doth folow, that that doctrine which teacheth vs to yeld vnto him all dutye and honour, and to rob him of no part thereof, is a good, and true doctrine, and that there can be no better.

Likewise it is certayn, that the doctrine which is builded vpon the only word of God, ought not to be called new, but that we may rather say, that it is as olde as the world it selfe. In so much, that they which doe call it new, may not nor cannot so call it, in respect of it selfe, but onely in respect of their own ignorance, for to the ignorāt, euery thing that they vnderstand not, is new. Neither is it to be douted, but that it is most true, because that God (who is the author therof) is the truth it selfe, and the fountayn of light, and wisdome.

In like maner, I thinke that al mē

will

will easily graunt, that euen the earnestest Catholickes of Rome, can not dispence so much with them selues, as to accuse that Religiõ of heresie, which is approued by their own Canones, because the Canones be authorysed by the Popes themselues. For, the decrees of *Gracian* (from whence I intend to draw the most partes of the Canõs which shalbe alleaged) were ratifyed & authorised by Pope *Euginie* the third, who commaunded that they should be red in the Vniuersityes, and vsed in iudgemẽt as they haue bene euer since. So that to reiect and condemn the Canons, were as much in effect, as to deny the Pope, and all the Romane Religion.

The decrees of Gratian authorised by the pope

Annal. sur l'an. 1168.

But full well I know, that hereafter when I shall alleadge the Canons, those passionate Catholickes will rise vp, and say that there be other canons contrary to these, and truly I will not deny but that the bookes of the Canon law, are ful of cõtrarytetics. Yet dare I boldly say, and assuredly auow that those Canons which I will alleadge in this booke, are of the best and most auncient of al the Canon law, & which haue proceeded from the best springs & foun-

The old canons are better thẽ the new.

fountaynes, and from such authors, as were most principall in skill and holynes, as may easely bee iudged by those that will compare them with their bookes.

Hauing thus set downe these three Maxines (the truth whereof is easelie to be perceaued, by euery man of common capacitie, (yea euen of the grosest sort) I am now to apply them orderlye to euery particular poynt. And first of all we will treate of Prayer.

OF PRAYER.

The second Chapter.

THe doctrine of the professors of the Gospell touching prayer, is verye playne. Their opinion is in effect, that we ought to offer our prayers vnto God our maker, who is able inough to geue vs whatsoeuer we aske, & gracious in harckening gentlye to our requestes: who also hath manifested his great goodnes, in giuing his euerlasting Sonne, to the end that by him, our manhoode might haue accesse to his Godhead.

And therefore they say, that in praying to God our creator, wee muste alwayes

wayes vse the credite and intercession of his Sonne our mediator, who may boldly goe to the Father because he is God as he is, in the selfsame Godhead and being: and disdayneth not also to apply himselfe to men, and to be an intercessor for them, because he is man as they be.

Nether is this manner of praying vnto God altogether disalowed of the Romain Catholicks: but they will needes adde thereunto, that we must haue also other Mediators and Intercessors to God the Father, and to Jesus Christ himself: That is to wit, the Saints and the Shesaintes, which are many in number, & in their times haue done many a faire miracle. For (say they) if a man would be a suiter to a king, in any cause, or to his eldest sonne, he would not at the first daily preace to their presence, but goe to some of their seruants, or Lordes of their Court. And so it seemeth a thing very reasonable and meete, that when a man is minded to pray to god for any thing, he go first to some of the Celestial court, to purchase acces to god. & to Jesus Christ his Sonne by their meanes: and that to doe otherwise,

were a kinde of dispising of the saints who haue the charge from God, to pray continually for the Militante Church, and euery particular person of the same.

Truely, it is not to be denied, but that these reasons haue some colour and shew of truth, if we shall iudge of God as of man. But hereunto the Protestants reply, that we may not iudge of God, as of a king, or as of another mortall mā, for there is great difference. God is altogether good, and inclyned to doe good: But men, (be they kinges or other) are naturally euill, and disposed to doe euill, both against God & their neighbors. God vnderstandeth our prayers assoone as they be conceiued in our harts, and before our mouthes doe vtter them: But to cause a king to vnderstande our suites, we must put them in writing, or tell them by word of mouth: and therfore we haue neede of Aduocates to lay forth our cases, & of Maisters of requestes to preferre our petitions to the Prince or to his councell, and of the fauor of great Lordes and councellours, to get vs audience and dispatch. All which thinges haue no

We must not iudge of God as of man.

place

place with God. So that to compare the maner of praying vnto God, with the preferring of suits vnto Princes, is a token that we slenderly consider the greatnes of God. And here wee haue to note a proper saying of S. Ambrose, which he vttereth in these expresse wordes.

Amb. in epist. ad Ro. c. 1.

Those which in steede of resorting vnto God, repayre vnto creatures, are wont to colour their contempt of God, with this miserable excuse. That by the menes of those to whō they haue recourse they may attayne to the presence of God as men attayne to the presence of a king, by meanes of his officers. But I pray you, is there any man so mad, or so careles of his owne life, that he dareth yeald the honor to any of the kings seruantes or officers, which belongeth to the king himselfe, specially seeing we finde that such as dare but speake of the like matters, are by the law, gilty of high treson? No. And yet these that yeld to the Creature, the honor that is due to the name of god, & which letting god alone do worship their fellow seruaunts, think not themselues blame worthy at all: as who should say, they could reserue any greater honor vnto God.

Now the reaſon why men make their ſuites to Princes, by the meane and fauor of Noble men, Captaines, and Officers, is, becauſe the king is borne a man, and knoweth not in whom to repoſe his truſt and confidence for the ordering of his publick affaires. But as for GOD, from whom nothing is hidden (for he knoweth euery mans deſertes) vnto him we haue no need of an Aduocate, but of a deuout hart. For whereſoeuer ſuch a harte-ſpeaketh vnto him, he wil anſwere him.

By which ſayings this good doctor S. *Ambroſe*, by good and apparant reaſons confoūdeth the doctrine of ỹ Romiſh Catholicks touching the interceſſion of Saints: So as, to vſe any other mediator to Godward, than our Lord *Ieſus Chriſt*, is a diſtruſting of his fauor, and of the goodwill he beareth vs, as though he were like vnto ſome rough and vncurteous prince, ỹ wold take diſpleaſure if a mā preaced to his preſence, not being preſented by ſome officer of his court. For (ſay the Proteſtants) are not we certayn and well aſſured of the clemency & goodnes of our Sauior that doth inuite vs to come directly vnto him? Is not he

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our good Shepheard, our Redeemer, our attonementmaker, our reconciler and our brother: wherfore hath he taken vpon him our flesh: borne our iniquities: fulfilled the law wherby we were condemned? shed his most precious bloud: and suffered death and passion vpon the crosse: Is it not for vs that he hath done all these thinges to purchase our saluation and reconciliation with God his Father: For neither for himselfe, nor to increase his own glory, needed he to humble and imbase himselfe so much. And therefore it is not to be douted, but that he doth discharge his office of Mediatorship, much better than all the saintes can doe: specially, seeing that he is the only meanes that they be saints, and without him they could not so be.

Now, as it is not to be douted, but he hath great good will to do the office of a Mediator for vs: so must we beleeue, that he will not consent that any other should take vpon him to doe it, but is and will be the onely obtayner of our saluation, and of the heauenly blessinges which God shall geue vs.

These be the reasons which the

Protestants do alleadge for the maintenaunce of their doctrine touching prayer. whereby it doth plainly appeare, that their doctrine is the best, according to our first maxime, because that the honor which belongeth to Jesus Christ our Lord, is therby better, and more soundly and wholly without diminishing rendered vnto him, then by the doctrine of the Romish catholicks, who would haue so great a number of Mediators, as they seem to leaue to Jesus Christ nothing els but onely the name of mediator, & doe attribute to the saints, both the name and the effect.

Secondlye, this doctrine of the Protestants, is perfectly groũded vpon the word of God, as all men may know, by considering as well the precepts, as the exampies which are in the bible, concerning prayer. For, first of all, the holy Scripture teacheth vs, to put all our trust in the goodnes of God, and to pray onely vnto him, assuring vs that he will geue eare vnto our prayers, saying: If you being euill, can skill to geue good thinges to your children, how much rather will your Father which is in heaue, geue good things to those

Math. 7. 18

to those that aske of him? And agayne, it exhorteth vs to vse the credit of Iesus Christ our Mediator to God the Father, saying: If any man haue sinned we haue an aduocate with God the Father, euen *Iesus Christ* the righteous. *1. Iohn. 2. 1.* And to the end we should not doubt of the power and good will of our Mediator towards vs, it doth assure vs of two thinges: The one, that he sitteth in his Maiestye and might on ỹ right hand of the throne of his Father: And the other that he doth pray and make intercessiō for vs. He is saith S. Paul vpon the right hand of God, and maketh intercession for vs. *Rom. 8. 32.*

And for ỹ we should not abuse our selues in seking many mediators vnto god: ỹ holy scripture doth also teach vs, that as we haue but one God to whom we ought to pray: No more haue we but onely one Mediator: saiing, For there is but one God, and one Mediator betwixt God and man, the mā *Iesus Christ*. *1. Tim. 2. 5.*

And because we should not doubt that God is our Father, and that we may vse him as a Father: we are taught that those which beleeue in the Mediator, are made the children of

god, by the same faith & belief, saying: to all those that haue receiued him, he
Ioh. 1. 12. hath geuen priuiledge to become the Children of God, that is to say: To those which beleue in his name. So as *Iesus Christ* himself teaching vs how
Math. 6. 9. we should pray to God, hath willed vs to call him our Father.

Moreouer, in the Psalmes of Dauid, and in the other bookes of the Bible, there are infinite numbers of examples, which proue that all holy mē haue alwaies made their prayers vnto God, and neuer vnto dead mē, nor called vpon them to be their meanes and Intercessors vnto God.

Whereupon it followeth apparantly, that the doctrine of the Protestāts touching prayer, is the most auncient and true, according to our seconde Maxime.

Finally, the sayd Romish Catholicks ought not to charge the Religion of the Protestants with heresie, by the which they say, there ought to be no praying to the Saintes which are out of this world: for there is no man of so simple iudgement, but he will confesse it to be meere madnes, to pray to them which cannot heare him, as

questionles those which be dead cannot vnderstand the prayers which we make vnto thē in this world, because (as witnesseth the Canon) they know nothing of the things which are done in this world, except (sayth the same Canon) that those which die, doe cary them newes of the things which they haue seene and vnderstoode before their death. These are the very words of the Canon. We must needes confes (according to the trueth) that those which are dead doe know nothing of that which is done here vpon earth: but they may well be aduertysed of them by such as die and goe vnto them, and yet not of all thinges, but onely of such thinges as are lawfull for those that be heare to beare in memory, and expediēt for the others to know.

Sayntes can not heare the prayers that are made to them.

c. fatendum 13. 4. 2.

Thus by this Canon, it is most euident that we ought not to pray vnto Saintes, seeing they be dead and cā neither heare nor see nor know any thing that we doe here vpon earth, but by messegers. And who so should say, that this doctrine is hereticall, must say also that the Canones and Popes be heretickes, which (as I take it) the Romish Catholickes will

be

beloth to confes. This Canon is also confirmed by ỹ holy scripture, which beareth witnesse to vs that there is none but god onely, that knoweth the secrets of mens hartes, and so consequently that it is he onely that can vnderstand our prayers, which come rather from the hart than from the mouth.

The protestantes say furthermore, that there are so greate numbers of Sayntes registred in the Letany, of whose Canonysing men doe doubte, (for as sayth a good auncient Doctor, the bodies of diuers are honoured on earth, whose soules are buried in hel) that in reason we ought to refuse the number of intercessors, and contente our selues only vñ Jesus christ, which is the true and pure doctrine that we ought to hold, and the Catholicks cā= not iustly accuse it of herisy, according to our third maxime.

And hereupon J adde this more, that as the protestantes doe hold opinion that we ought not to attribute the title nor the office of mediator to any other thā to Jesus christ: no more ought we to do in his other titles and offices, as of his priesthood, his mediator

ator ship, his spirituall reigning, & his chiefe shepheardship. For these be the titles of honor which belong vnto Iesus Christ, and are not to be cõmunicated to others, how great or excellẽt personages so euer they be. And truely herein all the world must needs cõfesse, that the protestants do shew themselues to bee best Christians, in that they attribute onely to our Lord Iesus Christ the titles of honor that are his, and will not communicate them to any other creators, what so euer they bee, for if they would dispence w their consciences in this behalfe, they know right well they might soone be at a poynt with the Romishe Catholicks, and shunne many miseries and persecutions which they now indure. For there wanteth no more, but that they would allow the Sayntes to be partners of the title of mediator, & the malpriestes to be parteners of the title of Sacrificers, the doers of good workes of Supererogation to bee parteners of the title of a propitiator, And the Pope himself, to be partaker of the title of Spyrytuall Kinge and soueraigne Sheaheard: And then by and by there would be a peace cõclu-

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ded determined and established, be-twixt the protestants and the romysh Catholicks. But the protestants will by no meanes, nor for any cause, di-minish any part of the titles of honor which belong vnto the sonne of God, nor attribute them to any other crea-tures. Whereby it appeareth evident-ly, that men do them great wrong, in defaming their doctrine to the King, as though his permitting of them to exercise the same, were a mean to dis-posses him of the title of moste Chry-stian king.

For in almuch as the name of chri-stian commeth of Christ, out of doubt they be worthiest of that name, which yeld Christ his due honor and glory.

¶ Of fayth and good *workes*.

The third chapter.

THe doctrine of the Romishe Ca-tholickes concerning faythe and good workes, differeth greatly from that of the Protestantes. For the Ca-tholicks hold opinion, that only faith without good workes doth not iusti-

fye

fie a man: but that it is needful ỹ faith be ayded by good workes. Contrarywise the protestants hold, that onely faith doth iustify a man without good workes.

That is to say, ỹ faith is the onelye instrumēt wherby Iesus Christ (who is the true and efficient cause of our iustification) applieth his righteoulnes vnto vs, and maketh vs to be accounted iust before God his Father, through his owne merit, without the helpe of our good workes. Neuertheless they confesse that good workes are acceptable vnto God: but yet they affirme that good workes are not of such power, as to iustify vs before the face of god, or to make vs capeable, either in part or in al, of euerlasting life And they say also that they be not all good works, which the catholicks do take for good works.

For as touching the firste poynte, ydu must consider that the doctrine of the protestants doth tend, to attribute the honor of our saluation all wholly vnto our Lord Iesus Christ, as vnto him, who is the true and onely cause thereof. For although we haue neede of fayth, whereby to receiue the bene-

fit

fit of Christ, who imputeth and applieth his owne righteousnes to all such as beleue in him: yet neuertheles, he doth remain the onely and altogether true cause of our saluation, forasmuch as it is he himselfe, which doth also geue vs fayth.

So as he doth not onely geue vs the drinke of immortallity, that is to say, his owne righteousnes which he alloweth vs, but also the cup to receyue it in: yea, and he geueth vs both of thē freely and for nothing, but onely of his owne liberalitye and grace, without asking or receiuing of vs, any recompence for the same.

And truely if we would goe about to recompence so great and excellent a benefit, as is euerlasting life, thorowe our good workes: it were as much as if a man would purchase a great and rich inheritaunce, with a smale summe of base mony, such as in reason should rather be cried downe, than allowed. For our good workes of themselues, bee so impure and imperfect, mingled with Hypocrisy and other ill affections, that they are not worthy to be presented before the face of God, who doth not esteeme such vnto=

vntoward payments, in recõpence of eternall life. Notwithstanding, when they be done through fayth, hee doth accept them, in fauour and for good will to his sonne our Lord *Iesus Christ*, vpon whose only deserues our fayth resteth, because in that respect, they proceeded from the good tree, which is *Iesus Christ*, who worketh all our good workes in vs.

So as the workes of fayth be good and acceptable vnto god, for that they proceed from *Christ*, as from the efficient cause which worketh them in vs: but they are full of vncleanes, & worthy to be reiected, in respect that they proceed from vs, who serue but as instruments (howbeit yet vncleane instrumentes) to do them. And therfore are they alwayes defyled & spotted in some sort: for *Iesus Christ* who worketh them in vs, doth make thē good and pleasing to God his father: but yet they doe gather somwhat of the filthy and naturall infection of vs, who are the vessels wherin they be made.

Neuertheles, God is so good and gratious, that he not only admitteth them as done by *Iesus Christ* his sonne, but also for his sake, doth wipe away

the spots and vncleanes which are in them, and crowneth them with many blessinges: as with prosperitie of childzen, tempozall welfare, help of frēds in aduersitie, moderation in prosperitie, discretion, happy sucres in affairs, & with many other his benefits, wher in he doth moze and moze shew his great bounty & gratious goodnes by heaping vpon vs his blessings, as it were in recompence of ỹ good wozks which he himself hath wzought in vs, and in making vs to reap the fruit of his own labor, and to receyue the reward which he himself hath deserued.

But touching the great and incōprehensible benefit of the gifte of eternall life, and of knitting vs vnto himselfe in euerlasting happines, he doth not gene it vs in any other respect, oz consideration, thā only foz the loue of his welbeloued sōne *Iesus Christ*. That was the cause why he wold haue him to come down into this base wozld, and to take our nature vpon him, and to fulfill the law foz vs, and to beare our iniquities and greckes, and (at a wozd) to be our Mediatoz, our redeemer, our high priest, our Shepheard, and our spirituall king.

All

All which titles he hath taken vpon him, to saue vs and to be the onely cause of our euerlasting felicitie, and to knit and incorporate vs vnto himselfe, and to make vs partners for euer of his heauenly glory.

Yet may we not hereupon conclude, that we should not doe good workes, as though they stoode vs in no stead to saluatiō: for they be fruits of faith: and whosoeuer hath the true faith, doth incontinently shew it by the good fruites and effectes which it bringeth forth in him.

And he that doth no good workes, cannot saye that hee hath true fayth. Besides that, we also are sufficiently led to doe good workes, by the great number of other benefites and blessinges wherwith God crowneth thē, as we haue sayd before. This is the sūme of the doctrine which the protestants do hold concerning faith and good workes.

whereby they yelde wholly vnto God, and to our Sauiour *Iesus Christ*, the honour which belongeth to hym, as to the true & onely cause of our saluatiō, & of all the good things which we haue and receiue, aswell Spirituall as Temporal whatsoeuer they be.

We are saued only by God without any help of our selues.

It followeth then acording to our first Maxime, that this doctrine is better thã the doctrine of the Romish catholicks, who affirme that by theyr good workes, they deserue Paradise, & all the other good things which God geueth them: & that these good workes do partly proceed of themselues, and of their owne free will, and partlye of Gods grace: as if God alone coulde not saue them, if they helped not the matter by their owne good workes, which they hold to be part of the cause of their saluation: which doctrine all men may easely perceiue to be repugnant to the nature of God. For seing that he is altogether and perfectlye mercifull: it must needes follow, that those that be saued, be saued wholly (and not in part) by his onely mercy: which should not be perfect, if ỹ effect thereof were not perfecte and entyre. Notwithstanding, the Catholickes holde opinion still, that their good workes are part of the cause of theyr saluation, and that they be not saued by the onely mercy of God.

Yea there are monkes which take themselues to haue such abundance of good workes in store, that they not onely

onelye haue ynow wherewith to merite their owne saluation, but also a great masse of ouerplus (which they cal woorks of supererogation) to purchase the saluation of other men; but chiefly of such as do them good, and geue them liberally of their temporall goods: which doctrine (in very truth) all such as loue ỹ name of God ought to reiect. For it is an vtter defacing of the benefit of our lord Jesus Christ, & an attributing of the honor of our saluation, to the vncleane woorks of sinners, whereas in deed, we ought to attribute the same to the death and passiõ of the son of god who is without sinne.

Workes superaboundant or of supererogation.

Also it is to be discerned by Gods word, which of the two doctrines is the truest and most auncient. For the Scripture doth playnelye teache vs, that we be iustified by fayth, without the woorkes of ỹ law, & so consequently by fayth onely, when it sayth, Wherfore no flesh shall be iustified before him by the woorkes of the law. And it sayeth in an other place, for you are saued by grace through fayth, and not of your selues: it is the gifte of God: Not for workes, leaste any man should boast of

Ro 3.20. 23.

Eph. 1.8.9.

himselfe. And in an other place it is
Tit.3.4.5. sayd: He hath saued vs, not by the works of righteousnes which wee our selues haue done, but of his owne mercy. And Saynt *Paule* sayeth in an other place: I
Phil.3.8.9 esteme all things as doong, so I may gain *Christ*, and be found in him, not hauing mine owne righteousnesse which is of the law, bnt the righteousnes which cómeth by beliefe in *Christ*.

Now, as there is no comparison betwixt the desertes of *Iesus Christ* our sauiour, and the desert of mens good workes, no more than is betwixt the brightnes of ỹ Sun, & a litle sparke of fire: so must we needes confesse, that our consciences do finde without all comparison, far greater and excellenter quietnesse in the righteousnesse of fayth, thā in the righteousnes of good workes. And in that respect doth S,
Ro.5.1.2. *Paule* say: Beeing then iustified by fayth, we haue peace with God, through our Lord *Iesus Christ*, By whom we haue also accesse through fayth, to this grace wher in we stand, and reioyce vnder the hope of the glory of God.

But yet this fayth which doth iustifye vs, may not be void of good workes, for then it were like the fayth of deuils:

deuils: who beleue that God hath commaunded the contentes of the tenne commaundementes, but doe quite contrary. For such a faith wyll not iustify vs as S. *Iames* doth teache vs. *Iam.1,12.* And whereas the Catholicks hold opinion, that we are iustified by the grace of Christ and our good workes both together: S. *Paule* doth answere them thus: If it be of grace, then is it no more of workes, for then grace were no more grace. And if it be of workes: It is no more of grace, for thē were works no more workes. *Rom.11.6.*

And whereas the Monkes beare men in hād, that by their good workes of Supererogation, they deserue *Paradise* for themselues and for theyr benefactors: Iesus Christ doth aunswere them himselfe, and vterly tast down their pride and ouerweening, in that he sayth, when you haue done all the things that are commaunded you, say vnto your selues, we are vnprofitable seruauntes, we haue done no more than we ought to do. Neither may we say, that Iesus Christ doth commaūd vs to say so, to make shew of humility: for he who is ỹ truth it selfe, doth not cōmaūd vs to lye for any intent, good *Luk.17.10.* *Psalm.143*

or euil. And therfore it followeth, that seing he commaundeth vs to say, that though we haue done al the cõmaundements (which neuer any man did but onely Iesus Christ:) yet were we but vnprofitable seruauntes and god were nothing in our dette for it, because we haue done nothing but that whereunto our duety bindeth vs: I say it followeth that the same is certayne and true.

Dauid also doth witnes that no mã liuing can be iustified before God. And therefore it may bee rightly sayd to these idlly doers of workes of supererogation, as Christ sayd to the Pharisies.

It is you that iustify your selues before men, but God knoweth your hartes. For that which is highly esteemed amonge men, is abhominable before God. Luk. 16. 15.

I knowe right well, there are many textes in the holy Scripture to proue, that who so will enter into euerlasting life, must keep the cõmandements of god, and that those which haue kepte the commaundementes, shal possesse the kingdome of heauen: and ỳ those which haue not kept them shall goe into euerlasting damnation.

But

But it is not to be inferred vpō these textes, that a man may be iustified by his good workes, for no man at any tyme doth perfourme Gods commandements to the full: But euen the best of all doe breake them euery day many times. For what man is so arrogant as to challenge to himself such sincerity of life, that he loueth, and hath alwayes loued God with all his hart: and his neighbour as himselfe, or hath not wished somewhat that was an other mans?

To be short, there needeth no great disputation vpon this poynt: for our conscience doth here accuse vs, and of it selfe condemne vs.

Now then, if no man can fulfill the commaundements, It followeth that no man can haue euerlasting life by his owne workes, but must seek some other iustification than by workes, if hee will be iustified before the face of God. And in seeking an other iustification, he commeth to the righteousnes of fayth, which is by imputation, through the free bestowed benefite of Christ. For, like as if a poore detter that were vnable to pay, were kept in prisō for a det of ten thousād crowns,

and his creditor should tell him, that if he paid the debt, he would set him at liberty, or els he should rot in prison: he had no redier remedy, than to get such a surety, as would be so favourable and frendly to him, as to pay the det for him, without trusting to his own substance, which is vtterly vnable to discharge such a dette. In like sort, man, knowing on the one side, that without performing the Law throughout, he is in danger of damnation: and on the other side, that he is not able to perform it, hath no other shifte, but to repaire to *Iesus Christ*, to take holde of his righteousnesse by faith, to the end that the same may be imputed vnto him, and that by this meanes, his sinnes may be wyped out, and himselfe made capable of eternall life.

And as it may truely be sayd, that that detter hath well payd his dette, when his surety hath payd it for him: euen so may a Christian say, that he hath kept and fulfilled the commaundements of God, when he doth assure himselfe through faith, that *Christ* hath fulfilled them for him. Thus should be vnderstoode those textes of Scripture

ture, which inioyne vs to obserue the commaundements, to haue therby euerlasting life. And after that sort we should make them to agree with the textes before alleadged, which say that we cannot be iustified but by faith only. By which saying, euery man of sound iudgement may easely know, that the doctrine of the Protestants is builded vpon the pure word of God: and consequently, that (according to our secõd Maxime) it is the most true and auncient, and not to bee called new, but of such as do not vnderstãd it. Neither may the Catholicks call this doctrine hereticall, according to our third Maxime, because it is ratified, euen by their owne Canons. For thus sayth one of the Canons. *Ciprian* did call vnto him the Byshoppe *Satyrus*, and did thinke that there was not any true grace, sauing that which commeth by fayth. &c.

c. Aduocauit & c. Vbi sana. 24. q. 1.

And an other Canon sayth thus: Looke where is no fayth, there can be no righteousnes, for the righteous liueth by faith. &c.

There is another taken out of S. Augustine, which speaketh yet more plainly, saying thus: The Lord purposing

c. Vt euidenter. 1. q. c.

sing to declare playnly, that mens sinnes are forgeuen by the holy Spirite, which he hath geuen to the faithful, and not by their own merites, sayth thus in a certayne place: Receiue the holy Ghost. And immediatly he addeth, whose sins ye remit, their sinnes shall be forgeuen. As if he should say it is ỹ holy Ghost that forgeueth sinne, and not you.

Which Canon doth shew playnly, that the merites of good workes, do no whit iustify vs: and so consequētly, that it is fayth onely wout workes which is ỹ instrumentall cause of our iustification, & the very efficient cause therof is Iesus Christ, working by ỹ holy ghost. And if the Romish catholicks themselues did wel vnderstand what they ment when they say & cōfes ỹ they be saued by the grace of our redeemer: they would neuer depend any more vpon their good workes & merits. For, (as sayth an other Cannon) Grace is not grace, if it be not freely geuen and receiued.

9. Gratia. 1. q. 1.

Basil. lib. 1, de humilitate.

And hereunto accordeth the saying of Saynt *Basile*: A man (sayth he) doth then glory wholly and throughly in God, when hee doth not vaunt of hys owne righteousnesse, but acknowledgeth

geth himselfe destitute of the true righteousnesse, and that hee is iustified thorough his onely fayth in Christ. After the same manner speaketh Saynt Ambrose, saying: Dauid calleth them right happy, whome God hath determined to iustify by fayth onely, without any paynes taking, or without their keeping of the law. *Ambrose. in l. Psal. 32. & ad Ro. c. 3. 14.*

And in an other place, in expounding these words of the Apostle, freely iustified by his grace, he sayth thus: They be iustified freely, because that hauing not done any thing, nor requited likefor like, they be iustifyed by faith onely, which is the gift of God.

I could to this purpose alleadge many other canōs & aūcient doctors, but these may suffice. For my purpose is not to build the doctrine of our reformed Religion, neither vpon Doctors, nor vpon Canons: but onelye to rehearse and alleadge some of them, to shew vnto the Romish catholicks, that in condemning the same so boldly of herely, by the same meanes they vnaduisedly condemne their own canons and doctors. And because they doe so greatly brag, that they hold the fayth of the Romish Church: I mean to proue

The ancient church taught no other doctrine than that of the Apostles. c. *Rogamus*. 24. q. 1.

to proue that they do not so, euen by their owne Canons. Harken now, what a Canon sayth, in an Epistle written by Pope *Marcell* to the bishop of *Antioch*. We beseech you deere beloued brethren (sayth he) that you neither teach nor allow any other doctrine, than that which you haue receiued of S. *Peter*, and of the other Apostles and Fathers. For hee is the head of the whole Church, to whom the Lord sayd: Thou art *Peter*, and vpon this stone will I build my church, the seate whereof was first established in your Countrey, and afterward remoued to Rome by the commaundement of the Lord. &c.

Hereby it appeareth, that the fayth of the Romish Church ought to bee grounded vpon the pure and onely doctrine of the Apostles our true Fathers: And that as many as intend to follow that fayth, must neither teach nor beleue any other doctrine. The Catholicks then of these daies, which still imbrace so many doctrines innēted by the Popes of our times, and by other superstitious men long time after the Apostles and after Pope *Marcell*, (as Purgatory, & the Mas, & an infinite nūber of other traditions) doe

doe no whit followe the fayth of the Romish church: which thing is moste certayne and true if ye haue an eye to the church of Rome that was in olde time. For as for the church which is now a dayes, wherin the Popes haue patched vp so many decretals and canons, and brought in such an infinite number of new doctrines, not onely differing, but quite contrary to the word of God: I will not deny, but that the Romish Catholickes of these dayes, doe follow the fayth of that Church.

¶ Of the things which the Romish Catholicks do recken and esteeme to bee good workes and are not.

The fourth chapter.

I Haue tould you here before, that the Romishe Catholickes and the Protestantes, doe disagree about the defining of good workes. For the protestants accoũt those onely to be good workes, which concerne the obaying of Gods commaundements. But the Catholicks do not onely recken those

to be

to be good woꝛkꝭ, which concern the obaying of the commaundementes of God, but alſo thoſe that concerne the obaying of the traditions & commandements of mē. Of which traditions (ſay they,) ſome haue bene inſtituted by Jeſus Chꝛiſt and his Apoſtles.

The ſophiſters make a double worde of God, the one written and the other not written.

And becauſe there is no mention made of them in the holy ſcriptures, they haue recourſe to a diſtinction inuented by the Sophiſters, ſaying ẏ there are two ſoꝛtes of the woꝛde of God, the one wꝛitten, and the other vnwꝛitten.

And vnder this kind of the vnwꝛitten woꝛd of god, they would compꝛehēd the moſt part of their traditions. But this diſtinctiō is very eaſely anſwered: Namely, that thoſe traditions which they call the vnwꝛitten woꝛd of God, (as holy water, Lent, the woꝛſhiping of the croſſe, the hallowing of altars, and ſuch other like) be repugnant to the wꝛitten woꝛd of God: And that if there be any vnwꝛitten woꝛd of God, the ſame cannot bee repugnant to that whych is wꝛitten, as theſe traditions be.

Alſo, it is to bee fonnd by the wꝛytings of Hiſtoꝛiographers and other

Authoꝛs

Authors, who they were that first did set forth such traditions: and therfore they are not to be fathered vpon the vnwritten word of God.

Thirdly, it is not to be denied, but that the written word of God is perfect, and sufficient to saluation: And therfore that no article of fayth ought to be fathered vpon ỳ vnwrittē word. but only (at ỳ most) some such points as concerne the order and gouernmēt of the Church. But yet vnder pretēce of the same distinction, the Papistes thinke that to say and heare Mas, to sing and say Suffrages for the dead, to geue legacies and Offerings vnto Priestes, to goe on Pilgrimage to Saints, to offer Candles vnto them, and to fall flat before the Images of them, to abstaine at certayn times in the yeare from eating of flesh, to liue solitarily within a Cloyster, and to weare their Garmentes after some straunge fashion, and other such like things, be good workes, and meritorious to gayne Paradise. And the reason why they doe recken all these thinges to be good workes: is partlye because they do pretend that god hath commaunded them by his vnwritten

word,

word, (as before is sayd:) And partly, for that (say they) it is a work of perfection, when one doth not onely all that which God commaundeth, but also more than he doth commaund. For, by this meanes they do so abound in good works that many of them do more than are needfull to salvation, & may therfore spare some part of them to other good Christians, which do to few, in recompence of their temporall gooddes which they receyue of them. But hereunto the protestants do answere, that it is sufficient for a man to do the commaundements of God without charging himself farther, sith there yet was neuer man, that could performe them throughly, much lesse doe more. Notwithstanding, the protestants graunt it to be true, that commonly men doe more than they are commaunded: but their so doing is but sinne, and in the mean while they leaue the commaundementes of God vndone. And therefore, this doing of more than God commaundes, is not so great a vertue, as the Romain Catholickes esteeme it to be.

For, seeing it is not to be denyed, but that the commaundements of God

are

are perfect, as the Author of them is perfect: so it must needes follow, that they comprehend al good workes, and so consequently that all such workes, as are repugnaunt to the worde of god and hys commaundementes, are not good.

Agayne, it is good reason, that we should esteeme all things to be good, whiche God commaundeth, and account those thinges for ill, which hee forbiddeth, wout going any farther. For it is he that hath set the difference betwixt good and ill, and betwixt vice and vertue, and which hath imprinted the knowledge thereof in mans vnderstanding, euen from hys creation. By reason whereof, whereas we deeme it good, to honour one God, to loue our neighbor, & not to do otherwise then we woulde be done vnto: these & such lyke do proceed & depend vpon the ordinaunces of God, which hath set that order, and distinction in the things of the worlde.

The destruction of *evil*, & good works dependeth vpon Gods ordinaunce.

So as by consequēt, vertue is good, and vyce is yll, because that God hath so ordained, & stablished that order in the nature of men. And therefore we cannot call those good workes

which appeare not to be good works by his word and ordinaunce: neither may mans iudgement so much presume of it self, as to terme that a good thing, which he is not sure to be so, by the ordinaunce of God. For, to be desirous that God should allowe those things for good, which our fancy dreameth to be good, without hauing any warrant thereof by the ordinaunce of God: were an imbasing of the Creator beneath the Creature.

By the doctrine of the Pope, the richmen may better gayne Paradise then the pore sort.

Moreouer the protestants do say, that if a man might win heauen by these pretended good workes (as the Romish Catholickes hold opinion:) it would then be much more easy for the rich men to attayne to it, than for for the poore. For the rich haue better wherewith to cause Masses to be sayd, and to be liberall in giuing to priestes, and to mayntayne long iorneys on pilgrimage, and to buy good fish that they may the better forbeare flesh in the lent tyme, and to doe such other like workes.

So as by this reckning the gates of heauen should be open to the riche, and shut against the poore: by reason whereof, the wealthy men should bee happy

happy both in this worlde and in the world to come: and on the contrarye part, the poore should bee vnhappy, but that were agaynst reason. For cleane contrariwise, it is certaine that heauen is open rather to the poore than to the rich, and that it is a harde thing for a rich man to enter into heauen.

And therfore the inuention of these pretended good workes (whereof doe follow so many & greate absurdities) is in no wise to be allowed: But wee must holde our selues to the onely ordinancee of God, to whom we ought to yeld such honor, as to beleue that onely those be good works, which he alloweth for good by his commaundements, and that those are not good works, which he alloweth not. For in so doing we shall follow the best doctrine, which yeldeth God his honour due vnto him.

As concerning the other sort, It is easy to be proued by one onely argument which cannot be gaynsayd, that those workes which are not agreable to the commaundements of god, and to his word, are sin: & then muchlesse are they good workes. For al workes that are done without faith are sinne,

Rom. 14.15 *Hebru* 11.6 *Rom.* 10.17. saith saynt Paule because it is impossible to please God without fayth. Now it is certayn that fayth must be grounded vpon the worde of God. Whereupon it followeth playnly that those workes which haue not theyr foundation in the worde of God, are sinne, and so by consequence are nothing worth.

And therefore it standeth the Romayne Catholickes in hand, to shewe that their pretended good workes are allowed by the word of God, if they intend to proue thē to be good works in deed: which thing they cannot doe. May rather clean contrariwise, a man may well proue that the scripture condemneth them As touching the mas, purgatory, and praying for the dead, we will speak of them els where, and shew that the doctrine of the Romish Catholickes in those pointes, is contrary to the word of God.

As for pilgrimages, seeing the end of them is to pray vnto Saints, it followeth that they also are condemned by the worde of God, which teacheth vs to call onely vpon God, by the meanes of Christ our Mediator, as we haue shewed before. Likewise, to

knele

knele down before Images of saints, and to make offeringes vnto them, is condemned by the second commaundement, which forbiddeth all kinde of Images, or to do vnto thē any kinde of honor or seruice.

As touching monasticall vowes, which cōsist in purenes, chastity, and obedience. It is also very easy to bee proued, that they bee such workes as are disalowed by the word of God, at the least, in such sort as the cloysterers do vse them. For, as for pouertye the most part of them haue but the visor therof: for euery body knoweth, that the fayrest, and richest possessions belong vnto their Monasteries. And the prouerb which sayth, (*he is as fatte as a Monke,*) doth wel shew, that pouerty hath no harbor among them. But admit that some of them (as the begging friers, called also Limiters) make profession of wilful pouerty in good earnest, and that they liue altogether by begging, yet is not that vow of theirs allowed of God. For, first of all, God forbiddeth men to beg, and therfore in begging, they breake his commaundement. I know they will hereunto reply, that they be forced to make ne-

Vowes of pouerty.

Deut. 15. 4.

ceſſitie a vertue to liue by, becauſe that otherwiſe, they ſhould ſtarue for hunger, and ſo be murtherers of themſelues, wherin they ſhould breake the commmaundement of God, which forbiddeth to murther.

But ỹ anſwere hereunto is, ỹ their vow of pouerty hath brought them to both thoſe two extremities, that is, either to beg, or to ſuffer themſelues to die for hunger. And becauſe in both theſe caſes, there is a working againſt the commmaundement of God, it followeth, that that vow is nothinge worth, foraſmuch as it leadeth them to the offending of God.

The vow of chaſtity.

And, to ſpeake of their vow of chaſtitie, which conſiſteth in not being marryed: the ſame is alſo repugnant to the word of God. For, God hath deliuered vs this generall rule, from the creation of the world, that it is not *good for a man to be alone. I will make him a helpfellow to be with him*, (ſaith God.) And *Ieſus Chriſt* his ſonne hath taught vs, that fewe folke can liue vnmarryed, becauſe all men haue not the gift of chaſtitie, but only thoſe to whom it is geuen of God.

Gen.2.18.
Mat.19.11.

And therefore Saynte Paule com-

commaundeth all those which haue not the speciall gift of this chastitie, to take wiues. The Monkes then, and all the Romayn clergie (of whom, amongst a thousand, there is not one that hath this gift of chastitie) doe openly transgres Gods commaundement, through this vow of chastitie, wherby they haue infected the whole world with all maner of whoredome, and villany. But herof we wil speake more hearcafter, in intreating of Mariage. 1. Cor. 7.

The vow of obedience.

And touching the vow of obedyence it were very good, if they mente it of obediẽce to the cõmandments of God. But they do not so vnderstand it, (for to obserue that vow, ẏ neded not to separate them selues from other Christians, nor to shutte vp themselues in Cloystars.) But they refer this vow of obedience, to they precepts contayned in their own orders. The most part of which precepts, consist in these poynts following. That is to say, In wearing of strange fashioned Garments, much differing from the common sort: In abstayning from certayn kindes of meates: In occupying themselues in contemplations: And

in chaunting of mattinnes, and euen-song. All which things haue no foundation in the word of God.

For, as touching the Monkishe weede, we finde not, that *Iesus Christ* or his Apostles, were apparrayled after any other fashion, than other mẽ. It is therfore playn, that the diuersity of the fashions of Monkes garments was the deuice and inuention of those who were the first founders of their orders, and therfore is not allowed of God. For, *Iesus Christ* doth teach vs, that it is a vayn seruing of God, by obseruing the commaundementes of men.

Math. 15. 9.

S. *Paule* also, doth openly condemne all those traditions, which be of mannes own growing, and namely, those that concerne abstinẽce from certain meates, notwithstanding that they haue some outward shew of wisdome, deuotion, humilitie, and straitnes of life: For thus he saith, If then you be dead with Christ, as in respect of the trainments of this world, why doe they burden you with such obseruatiós as though you liued to the world, saying vnto you: Eat not, tast not, nor touch not All which things being ordayned by the

Coloss. 2. 20.

com-

commaundements and doctrine of men do go away with the vse of them, notwithstanding that they haue a kinde of outward pretence of wisedome and of willing deuotion, and a certayne humility of mind for that they punish the body, & haue no regard to the cockering thereof.

As concerning the contemplations of the religions sort: they are cõdemned by the fourth of the ten commandementes, which enioyneth euery mã to labor and to get his liuing with the swet of his browes. And if the Monkes reply, that by their contemplatiue life, they gayne the knowledge of holy scripture: S. *Paule* answereth them, that it is to no purpose, to haue the vnderstanding of all secretes and all knowledge, vnles it be matched with charity. Moonkish contemplation. 1. *Cor.* 13. 2.

And as for charitye they can haue no peece thereof by doing nothing els but study, wout making their neighbors partakers of the giftes that god hath bestowed vpõ them. And if they reply yet again and say, that there are many moonkes which geue themselues to preaching and teaching of the people: I answere therunto, first that not one among a hundred of thẽ doth so:

Moonks are forbidden to preach.

so: and secondly that such of them as preache, doe agaynst the profession of moonkes: for by the Canõs, a moonk ought to bee alwayes shut vp in his cloyster, and not in any wise meddle with preaching or teaching. These are the very wordes of the Canon. The office of a Monke is to weep and not to teach: for he ought to look for the comming of the Lord with feare, mourning for himselfe and for all the world. And in an other place it is sayd thus: According to the tenor of the good counsel of Calcedon, we geue cõmãdement as well to the Moonkes of S. *Benets* order, as to other religious persones, to keepe themselues within their cloysters, that they stray not abroad in Cities, Castles, and Townes: and we charge them to forbeare preaching to the people in any wise, sauing onely to such as are willyng to take their habit vpon them for the remedying of their soules health.

C. Monachus.

C. Iuxta. 16. q. 1.

Seeing then that it is agaynst the profession of Moonkes to preache, it followeth, that they cannot iustifie their contemplations to be good, vnder pretence, that some of them doe deale with preaching, for as much as in so doing, they doe against their generall

nerall profession. And, as for their watchinges, Mattines, Euensong, and such other Seruices, wherto they binde themselues by their vow of obe oience: we will speak of them hereafter. It is inough for me at this preſēt, to haue shewed in few wordes, that the works wherunto the Monks do binde themselues, as well by their vow of obedience, as by their other vowes, cannot be called good works, because they be to farre of from the word of God.

It is also to be prooued by the Canons, ỹ these pretended good works, be neither good, nor meritorious. And first, as touching their garmēts, the Canons doe curse and ban all such as repose any holynes in them. So that by the sayinges of those Canons, we ought to abhorre all kind of Moonkes: For all of them accompt themselues to deserue somewhat at Gods handes, by theyr wearing of ỹ kind of apparell, and of those shirtes of heare next their skinne: and that they should do ill, if they should wear such garmentes as other men doe. These wordes here following be the very wordes of the Canon, which is a chap-

The habit of Moonkes hath no holines in it.

a chapter of the counſell *Grangrene*. If any man thinke him ſelfe to be the better furthered to chaſtity, by his wearing of the Moonkes cowle, or take himſelfe to be the more righteous for it, and ther upon holde ſcorne of ſuch as modeſtlye weare hoods and other attyres after the common faſhion, Curſed be they.

And touching their vow of abſtinence from meates, the auncient Canons ſpeake thereof in ſuch ſort, as generally they alow of ſobriety, without preſcribing of any abſtinēce, more from fleſhe then from fiſhe, Theſe be the expreſſe words of the Cannon.

For there is nothing ſo delectable, as meates well dreſt and digeſted, Nor any thinge better for our health, or for the ſharpning of our wits, or for the preſeruing of our bodyes frō ſicknes, than ſober and moderate feeding: for as ſuffizance nurriſheth vs, ſo doth it alſo maintayne vs, in good plight and pleaſures:

By this Canon it appeareth, that moderate dyet is ſo commended, as that wee muſt haue a regard to our health, and not appayre it eyther by to much pyning of our ſelues, or the eating of meates that are cōtrary to our health. And in good ſooth, the ſame

Canons

Canons do lykewise witnes with vs that, to abstayne from iniquitie, is the true manner of keeping and obseruing the Lent, and that therein consisteth the perfection of fasting. These be the very wordes of the Canon.

It is a great and generall fast to abstayne from iniquitie and vnlawfull pleasures of the worlde, and that is the most perfect kinde of fasting in this world. For we obserue the Lenton fast, when wee liue honestly, keeping our selues from iniquitie and vnlawful delights. And truely (as sayth an other Canon) mens prayers and fastinges are nothing worth, if the ill lyfe be not amended.

C. Ieiunium de Consec. dist. 5.

C. nihil prodest de pœnit, dist. 3.

Vppon this poynt of abstynence from meates this history which *Eusebius* reciteth is worthy to be noted. In the tyme of the Emperour *Marke Antonius*, ther was a great persecution of the Christians in *Vienna* nigh vnto *Lyons*. Emong others two noble personages named *Alcibiades* and *Attalus* were put in prison. *Alcibiades* did punish himself greatly in prison through hys to great abstinence, eating nothing but bread and salt, and drynking nothing but water, forbearing to eate eyther flesh, or any kinde of meate.

Where

where upon it was reuealed vnto *Attalus* that *Alcibiades* did euill in forbearing to vse the creatures of God, and ministred occasion of offence to the other christians. Which thing when *Attalus*, had told to *Alcibiades*, *Alcibiades* began to eat of all kinds of meats wout any kind of scrupulosity, & gaue thãks to God, being perswaded so to doe (sayth *Eusebius*) by ỹ same spirit which had reuealed it vnto *Attalus*. It is also a very notable thing, whiche we read in the history *Tripartite*, concerning ỹ greate diuersitye which was vsed in old tyme, in abstayning from meates, and in keeping of lent.

Lib. 9. cap. 38.

The diuersity that was in olde tyme, in the length of Lent & in the keeping thereof.

For in auncient time, the Romayne Churche did make their lent of three weekes and no more. And all *Greece Slauonia*, and *Alexandria* made it of sixe weekes. And neither the one nor the other did make their lent of fortye dayes, as it ought to haue bene in following the significatiõ of the word. Moreouer some of them did abstayne from all thinges that had life: Other some did eate onely fysh: And some others (which were not of the grosseste diet) did feede onelye on flying soules and fish, and did eate neyther beefe, Mutton, nor other such gros

flesh

flesh.

There were some other so scrupulous, as they would eate neither egs nor whitemeate. And others, which were not scrupulous at all, did eate of all kindes of meates, sauing that vpon the fasting dayes, they would not eate til late towards night. All which diuersities (sayth the history) were in those dayes practised in sundrye churches, without finding any faulte, or chalinging one an other for so doing. Wherby it appeareth, that the christians which liued in those dayes, were of much greater modestye, than those which haue liued in our dayes, in whom we haue seene all kind of crueltie, in burning and persecuting of such as haue not followed the traditions and superstitions that are obserued in the Romish Church.

As touching Pilgrimages, They also are reproued in their Canō law. For euery body knoweth, that amōgest the Romayne Catholickes, the pilgrimage to *Ierusalem* to visit the holy Sepulchre, is highlye esteemed, as most holy, deuoute, paynefull, and meritorious, And yet for all this, a certayne Canon sayth, It is nothing worth Pilgrimages

C. Gloria. 12. q. 2.

worth to haue bene at Jerusalem, but to haue liued well there. These be the very wordes of the Canon taken out of S. *Ierom*. It is not a thing worthy praise (sayth he) to haue bene at *Ierusalem*, but to haue liued well at *Ierusalem*.

The Moonkes of olde time did labor for their liuing. *C. Nunquã de consec. dist. 5.*

And as touching contemplation (whereby the Moonkes woulde cullour and mayntayne their idle life,) their owne Canons do openly condemne them, saying, that Moonkes ought to exercise themselues in tilling the land, in dressing of gardens, in graffing of fruit trees, in making of nettes to catch fish, in copying of bookes, and finally in following the example of the Bee, which neuer ceaseth to be doing of somewhat.

And the same Canons do also witnes, that in the monasteries of Egipt they neuer receaued any Moonk, but vpon condition that he should labor: Not so much for his owne necessitye, that he might haue wherof to liue, as to keepe their minds from wandring about euill Imaginations. In so much that we reade that in old tyme, there was in Egypte a good Abbot nained *Serapion*, which had vnder hys charge ten thousand moonks, (which

Hist. trip. lib. 8. cap. 1.

is a

so little allowed and lyked of pouerty, as that they be very ful of hus bādly ordinances, for the well gouerning of the goods and riches belonging to the Monasteries: Insomuch that there is a Canon, which condemneth a certayne kinde of people for hereticks, which tearmed themselues Apostolicall, (as followers of the examples of the Apostles) in making profession to haue nothing priuat of their owne. And therfore, by this Canon, a man might say that all beggers are hereticks.

And who doth not see the infinite number of abuses, which are crept into the order of Monkes in proces of time, against the ordinances of the Canones. For, (saith the Canon) if thou desire to be a Monke, that is to say a solitary person, as thou doest name thy selfe: What doest thou in the Citie, which is no place for solitary people, but for such as should haunt company?

C. Si cupit. 1 & C. Placuit. 16. q. 1.

And another Canon following, saith thus: Let the Monke be contented with his Cloister. For like as a fish doth die as soone as he is out of the water, euen so doth a Monke when he is out of his Cloyster. Therfore, let him be solitary, and

ry, and hold his peace, for he is dead to the world. but aliue vnto God.

But yet for all this, doe we not see how the Monks are planted in the best, and greatest Cities, and in the faireſt places of them, and in exceeding Princely and ſtately houſes, whereas in auncyent time, they were contenſted to dwell in wild fields, and Foreſtes, and in little Cabonets, builded in the corner of ſome Rock? Shal not a man meet them now, at all houres, in euery ſtreete, in markets, and pleading places, in Innes, in fields, in townes, and in Caſtles, in ſtead of being within their Cloiſters?

No Monke ought to eat fleſh.

Furthermore, the Monkes in olde time, of what ſort ſo euer they were, did eate no fleſh at all, but followed the ordinance of the Canon, which ſayth thus: It is not lawefull for anye Monks, eyther to eate, or to taſt of fleſh: Not for that we eſteeme the creature of God to be ill, but for that wee iudge it meete and neceſſary, that Monkes, ſhold abſtayne frō fleſh, excepting onely thoſe which be ſick. Nowe then, if it happen that any Monkes breaking the ordinace of this auncient rule and cuſtome, dare preſume to eate fleſh, let him be ſhut vp

C. Carnem de conſecra. diſt. 5.

and

and kept as a cloſe priſoner, by the ſpace of ſixe moneths to do his pennance.

See now, how the Monkes were bridled by their own Canons, but the moſt part of them haue ſince that time, broaken their bittes. For, now there are none, but the Monks of the charterhouſe, the Celeſtines, and theſe new come Capuſines, and Smoke Monkes, which will obſerue that canon: and yet their obſerning of it, is (for the moſt part,) but in outward ſhew, and Ipocriſie.

Truely, if there were no more but this to be found fault with, in the order of monkery, the matter were not great. For, chriſtian libertie geueth euery man leaue, to vſe all kinde of meates, which God hath created for mannes vſe, ſo that he take it moderately, with thankes geuing. But the cauſe, that led me to ſpeake of this point among the reſt, is to ſhew, that the Monkes of theſe dayes, doe not obſerue their auncient Canons.

And by the Canons alſo, in auncient time, it was vnlawfull for any Nun to take the vaile, and to profeſſe her ſelfe a Nun, vnles ſhe were aboue fortie yeres of age. But in theſe daies,

C. Sanctim. 20. q. 1 Of Nuns.

they be forced to take it vpon them, being but thirteene, or fourteen yeres olde, whereof, the world seeth what good huswifery insueth. And as touching the pouling of their heads whē they cause thē to take the black veile: it is not so small a fault, as many esteeme it to be. For, by the word of God, women are commanded to preserue their heire in token of subiection. And according hereunto, it is forbidden by a Canon taken out of the Councell of *Gangra*, that any woman should poule her head vnder pretence of Religion. These are the wordes of the Canon. If any woman cause her head to be pouled in respect of Religiō, cursed be she as a breaker of the Law of subiection, because long heare is geuen vnto women to couer them withal, and to put them in mind of their subiectiō.

1. *Cor*. 11. 6

C. Quecunque. dist. 30.

That Monkes and Nunes may marry.

And whereas in these dayes, it is thought so strange a thing amongest the Romish Catholicks, that a monk or a Nun should marry, (because it seemeth that in their so doing, they breake the vow of virginitie which they haue made vnto God:) they declare herein, that they haue not well read their own Canones, by which,

such

such mariages are allowed: Namely, by one Canon taken out of S. *Augustine*, as a witnesse of the Councell, which saith thus. Some say, that those which marry after the taking of the vow be adulterers. But I say vnto you, that those doe sinne right greeuously, which doe seperate such marryed folks. C. Quidam dist. 27.

Yet notwithstanding, we haue seene many Lawes here in Fraunce, which haue disanulled the maryages of priestes, Monks, and Nuns, and constrained them to returne to their Cloysters, a thing quite contrary to this Canon.

The selfe same doctor S. *Augustine* doth also shew, that they haue done greatly amisse, which haue so highly commended virginitie, as to preferre it before mariage, saying that virginitie did fill the heauens, and mariage the earth, which was the cause of the founding of so many Nunries. For, he excuseth S. *Cipriam*, and S. *Ambr.* of their so great praysing, and exaltting of virginitie, saying thus: Whereas *Ciprian* the martir hath written of the behauiour which ought to be in virgines, he did it not to intise thē to make vowes of virginitie: but *Ambrose* the Bi- De doctrina Christiana. lib. 4. Virginitie is not to be preferred before honest mariage.

shoppe, (through his great eloquence) sought to inflame their desires thereunto. Truely, both the one, and the other haue sore rebuked those women, which goe about to grace, or rather to disgrace themselues with painting of their faces: against which sort, *Cipriane* (amongst other things) saith thus: If an excellent painter, had well, and liuely counterfayted a mans face and body, & afterwards, another vnskilfull paynter would needes take vpon him to ouerpainte the same agayne, vndoutedly, the former paynter, should haue great cause to finde himselfe greeued, and iniuryed. And thinkest thou (daughter) to escape the punishment of God, who hath fashioned thee, when thy damnable rashnes dareth presume to controll Gods paynting, by thy paynting? For, be it that thou art not vnchast, & whorish to the worldward, yet, notwithstading, thou through the whorish intisements of thy paynting art wors than the very strumpet and adulteres, forasmuch, as thou hast corrupted, and marred Gods workmanship in thy selfe. Wheras thou doest it to beutefie and to trim thy selfe, it is nothing els, but a corrupting of Gods workmanship, and a defacing of the truth.

The abhominablenes of such as paynt their faces.

Harken

Harken here to the voyce of the Apostle who warneth thee thus, *Purge your old leauen, that you may be made new dough, without leauen*: For, *Christ* our Easter Lambe is offered vp for vs: Let vs therfore make good chere, not with old leauen, nor with the leauen of naughtines, and malice: But with vnleauened bred, that is to say, with the bread of sincerity, and truth. For, what continuance in sincerity and truth is there, when the thing that was pure, is defiled, and when the truth is changed into vntruth, by false culler, and painting with slabersauces. Thy Lord doth say vnto thee, Thou canst not make one of thy heares, either black or white. And yet thou, to ouermaster the word of thy Lord, wilt thou needes seeke to clime aboue him, by thy trecherous contempt, and ouerbold dealing? Thou painteſt thy heare, and by euil hãsel of the thing that shal happé vnto thee, doest frizel thy head with fire.

Ambrose also, doth speake thus against these counterfaite paintings: From thence (saith he,) spring intisements to vice, namely, that women doe paint their faces with color made for the nonce: In so much, that by the coloring of their countenances, with the filth

filth of their painting, for feare to displease men, they purchase to themselues the stayning of their chastitie: What a folly is it to change a naturall face, for a painted face? For, in fearing the iudgement of their husbands, they lose their own iudgement, because that such as will needes change the shape and fashion which God hath geuen them by creation, doe condemne themselues: and in seeking to be well lyked of others, doe first of all mislike of themselues. What better iudge of thy foulnes (thou woman) can there be, than thy selfe, that art so loth to be seene in thy own naturall likenes?

If thou beest fayre, why doest thou hide thy selfe? If thou beest foule, why doest thou bely thy selfe, in desiring to seeme fayr, and by thine own fault, make thy self worthy of blame, as well in thine own conscience, as in the opinion of others?

What the māners and behauiour of virgines or maydens ought to be.

The same *Ambrose*, speaking of virgines, doth set down vnto them, (vnder example of a perfect virgin) of what behauior our virgins ought to be, saying: There was a virgin, which was a virgine not only in body, but also in minde: who by no outwarde shew, did

did at any time corrupt the ſinceritie of her affection. She was humble of hart, ſober in ſpeach, wiſe in vnderſtanding, of few words, geuen to reading, not putting her truſt in the vncertainty of riches, but in the prayers of the poore, earneſt in her worke, ſhamefaſt in her talke, ſeeking God and not man to be the iudge of her hart, not doing wrong to any, wiſhing well to euery body, honoring all her elders, not enuying her equals, void of boaſting, folowing reaſon, and louing vertue.

Hath this virgin at any time offended her Parents in word or deede? when hath ſhe beene ſeene to be at any iarre with her neighbors? when deſpiſed ſhe the poore? when mocked ſhe the lame? or when ſhrunke ſhe away from the nedy? Her only care hath beene to haunte the company of ſuch men, as are accompanied with mercy and honeſt ſhamefaſtnes. There hath not paſſed her one ſuſpicious looke, nor dallying word, nor any vnſhamefaſt ieſture. Her pace hath not been vncomely, nor her voice loud, or ouer ſhrill. But, to be ſhort, her outward behauiour hath alwayes beene the repreſenter and Image of the goodneſſe of her minde: for, a good houſe ought

to be known by his entry, & make shew at the first, that there is no darckneſſe in it, but that the Lampe which is within, doth shead forth his light to the outer partes.

What shall I say of her moderate feeding, and of the great aboũdance of her duetifull doings? In the one, she passeth Nature, and by the other, she oppresseth it. She letteth no time slip, without doing some good. And her sobrietie is such, that she doubleth her fasting daies, and when she hath desire to eate, she maketh her meale of the first meat that she meeteth with, which she taketh alonly to keep her selfe aliue, and not to pamper her selfe for pleasure. By these words the meaning of *Ambrose*, is not to incourage maydens to vow virginitie, but to shew of what behauiour they ought to be, which haue already vowed it.

Hetherto I haue rehearsed the very words of S. *Augustine*, who doth alleage the forewritten sentences of S. *Ciprian*, and S. *Ambrose* to shew that they esteeme not so much the vow of virginity, as the good behauior which ought to be in both those, which be vowed, and in the others also. And it is to be noted, that in the saying of S.

Ambrose

Ambrose, aboue written (which speaketh of the manners, dueties, and behauiors of the virgines which haue vowed virginitie) there is no mention made of any of the hipocritical, and superstitious Ceremonies, which in these dayes, are obserued by the Mas. He describeth them at large, and (as it were by peecemeale,) what they ought to be, & in what sort they ought to busie themselues, and wherein they ought to spend their time: and yet in all this, there is not one word spoken of their Hopeholines. But contrarywise, wheras he saith, that the vowed virgins, (which now a dales be called professed) ought to be diligent in working, to beware of dilagreeing with their frendes and Neighbors, not to withdraw themselues from the needy, to frequent only such men as are mercifull, and shamefast, and to be of countenance and behauiour sober, and not nice or wanton.

It appeareth therby euidently, that in those dayes, they were not shut vp in Monasteries, but kept their vow of virginitie, in liuing in houses of their own, or els with their kinsefolk, exercising themselues in all good works,

of

of godlineſſe and vertue. And now that we haue ſpoaken ſufficiently of Nunnes, let vs returne againe to the Monkes.

A prohibition of the inuenting of new orders of Religiõ.

It is to be noted, that in the yeare 1273. in the time of Pope *Gregory* the tenth, there was a Counſell holden at Lyon, whereby was confirmed the prohibition made in the Councell of *Lateran* vnder Pope *Innocent* the third in the yeare 1215, which forbad ỹ deuiſing of any moe new orders of mõks, or habites of new religion, (whereof there had ſprong vp a maruelous ſort ſince that time,) and all new religions which had been inuented after the ſaid Councell of *Laterane*, were diſanulled and forbidden. What ſhall we then ſay of the Iacobynonkes, the Ieſuits, and the Capullins, which are growen ſince that time.

To conclude, neither the Monkes of old time, nor thoſe which haue been deuiſed ſlate, nor their vowes, nor their works, haue any ground in the word of God, neither doe they behaue themſelues according to their own Canons.

Of

Of the commaundementes of God.

The v. chapter.

The Pope hath defaced and wyped out the second of the ten commaundements.

The difference betwixt the Romish Catholicks and ỳ protestants touching the commaundementes of god, is not small. For the protestantes accuse them (or els the Pope) to haue wiped out the second commaundement, which forbiddeth Images: and to haue cut the last commaundement into twaine, to make vp stil the number of tenne.

And truely it is a great treachery, & a presumption vtterly intollerable, to haue bene so bold, as to rase a whole commaundemẽt out of the law of the liuing God. For if ye marke well the commaundements which the priests pronounce in the saying of their common Masse: ye shal finde that Immediately after the first commandement, (which is, Thou shalt honor but the one God, and loue him perfectly) they haue put the third commaundement, which is, Thou shalt not take the name of the Lord thy God in vayne,

and haue wiped out, and ouerskipped the second commaundement, which doth forbid to haue Images or to honor them.

Whiche thing hath beene done of purpose by the Pope and his Adherentes, that they might the more easily fill the temples of the Christians vnawares, with Idols and Sayntes of both kindes, to draw vnto themselues offeringes and obuencions, and other like thinges, as may be seene by the sequel therof. So as in this point, the doctrine of the Romish catholicks is contrary to Gods word and commaundement: for God sayth, Thou shalt make to thy selfe no grauen Image, nor the likenes of any thing, neither shalt thou doe any honour vnto them.

Contrariwise the Romish catholicks vphold, that it is lawful to haue Images in Churches, (as they haue) and to kneele before them, and to offer vp candles and incese to them, and to put of their Cappes vnto them. Is not this I pray you, a direct encountering of Gods ordinaunce, and a trāpling of it vnder foote, and a robbing of the creator of his due honour,

to

to bestow the same vpon stones and rocks? For if they say that they worshyp none but onely God, and that ỹ thinges which they do to the Saints, and to their Images, is but a seruing of thē, according to their own distinction of worshiping and seruing: The aunswere herunto is both ready and very easy, namely, that first their own canons, which alow the honoring and seruinge of Images, doe vse the selfe same terme of worshipping, sayinge that Christians ought to honor and worship Images.

A fōd distinction beetweene worshipping & seruing

Venerabiles de consec. dist. 3.

And as for their distinction of worshipping and seruing, it canne in no wise serue to excuse thē. First because it doth not followe by force of that distinction, that it is lawfull for them, vnder that pretence, to wipe out one of the commaundements of God.

Secondlye because this distinction of worshipping and seruing is fond & foolishe, chiefly̆s in the Application, which they make therof. For they say that they honor God with the honor that belongeth to worshipping, and that they honor the Saynts with the honor that belōgeth to seruing. Now who is so very a foole, that he doth

not perceyue, how by this meanes they humble themselues more in their honoring of Sayntes, than in theyr honoring of god. For he doth more vn base himselfe which serueth, than hee which worshippeth or honoreth. For as we commonly see, great lords can find in their hartes to honour meane personages, to whome notwithstanding they will not vouchsafe to submitte themselues to doe them any seruice.

De ciuitate Dei. lib. 5. cap. 15. lib. 6. c. 1. lib 7. c. 32. lib. 10. cap. 1. & 4.

But yet moreouer, this distinction is false: As S. *Augustine* proueth, who sayth that worshipping is alwayes taken in the Scriptures for seruice: So as by that reckning, worshipping and seruing are all one thing. And in very deed, both in the Scripture and also in the bookes of the auncient doctors, those two wordes are names of one selfe same thing, and signify bothe one thing without difference. And as for the honoring of Images, the same doctor, who neuer hard of the distinctiõ of worshipping and seruing, doth vtterly condemne it, saying that those be greater Idolaters which worship the Images that are made by the handes of men, Than those which do wor-

Au. de doctr christ. lib. 3 cap. 7.

worship the Sonne, the heauen, the sea, and the other creatures which are made by the hand of God.

Agayne the Protestantes say also, that the Romish Catholickes haue corrupted the third commaundemẽt. For by the same, god doth forbid men to take his name in vayne. But yet doth he not forbidde to sweare by hys name, when the othe is not in vayne, (as when a mã is brought to affirme a trueth before the Magistrate) But doth commaund, that in such case, a man should sweare by his name. And truly, when in such an earnest matter men affirme the trueth: it is an honoring of God, who is the truth it selfe, to take him to witnes, and it is a dishonoring of God and a despising of him, if they sweare by any of the creatures. Yet notwithstanding, the Romishe Catholickes permitte men to sweare in iudgementes vpon the reliques of S. *Anthony*, and by the heesayntes and sheesayntes and other creatures which thing their own canons doe condemne. Consider (sayth a Canon) that our Sauiour hath not forbidden vs to sweare by God, but forbidderh vs to sweare by the heauens, by

How the Papistes deface the 3. commandement.

Deut, 6, 13.

C. considera.
c. Tu malũ.
c. Siquis. 22.
q. 1.

the earth, by Ieruſalem, or by thy head. An other Canon ſayth thus. Thou dooſt not amiſſe in vſing an othe well: for although, that of it ſelfe it be not good to ſweare: yet neuertheleſſe, it is neceſſary, whē a man is to be perſwaded in a truth There is an other canon which puniſheth thoſe that rēd god in peeces, by their ſtrāge othes (which now a daies are but to much vſed) ſaying thus: If any man ſweare, by the heares or by the head of God, or do vſe any ſuch like blaſphemy: If he be of the cleargy, let him be depoſed: and if he bee a lay man, let him be accurſed.

The Papiſts haue corrupted the fourth commanodemēt

The Proteſtantes ſay farther that the catholickes haue ſo corrupted the fourth commaundement, as that (by all likelihood) their meaning was to haue made it quite away, as they dyd the Seconde. For God ſayeth in his Law, ſixe dayes ſhalt thou labor, and do all that thou haſt to doe, but the ſeſeuenth day is the ſabaoth of the Lord thy God. &c.

And the Romiſh Catholicks doe contrary wiſe ſay, that in ſome weeks wee ought not to labour paſt three or foure dayes, or fiue at the moſt, for the reſt (ſay they) of the ſixe ought to bee

imployd idlely, in keeping them holy and feastfull to the sayntes.

I pray you tell me, is not this a manifest impugning of the sacred & inuiolable commaundement of God our creator? Is it not a setting of thē selues directly agaynst his holy will? I know well it may be sayd, that in the tyme of the olde law of Moyses, they did make moe resting dayes than the seuēth, which was called the Sabaoth day: As the feast of the Tabernacles, of Trumpettes, of vnleauened bread, of Easter, & such others like. But the aunswere hereunto is, ỹ such feasts were commaunded by the expresse word of God. And bee not those feasts which are celebrated in the Romish Church. Otherwise in al the sayd feastes of the old law, the people did not loyter from their worke. yea, and euen in the Christian primatiue Church men might worke in tillage vpon the Sonday, as it appeareth by a law made by the Emperour Constantine, which sayth thus. Let all Iudges, Citizens and handicraftes men, forbeare their worke vpon the honorable day of Sonday: But let it be free and lawfull for the husbandmen to labour in til-

Men may work vppō the Sūdaies

L. Omnes. 3 C. de Ferijs.

ling the Earth, (for often tymes it happeneth, that on the other dayes, the weather serueth them not so well to sowe their corne and to dres their vines) least by ouerhipping so small space of tyme, they might lose the commoditye geuen them by the heauenly prouidence, Geuen the second daye of Marche in the yeare of the second consulship of *Crispe Constantine*.

But there is a Canon taken out of S. Gregory, which proceedeth yet further and sayth moreouer, that those which teach to abstayne from worke vpon the Saterday and Sunday, be teachers of Antichrist. These are the very wordes of the Canon. It is come to my knowledge, that certayne people of peruerse disposition, haue sowed among you some poyntes of doctrine cõtrary to the holy faythe, commaunding men to abstayne from working vppon the Sonday: whom what els may we call than preachers of Antichrist, who at hys comming will cause men to rest from all labour, both vppon the Saturday and Sonday too.

C. peruenit. de consec. dist. 3.

This Cano doth plainly condemn the doctrine of the Papistes, which hold opinion that men ought to do no manner

maner of worke vpon the Sundayes nor on the holidayes throughout the whole yere. The protestantes doe, (in deed) confesse, that the Sunday ought to be imployed rather in the seruice of God, than in any other kinde of trauell. And that it is good to obserue ẏ order, to the intent that by resting on ẏ day, folke may be the better able to go through with their worke vpon al the other dayes of the weeke: But to binde mens consciences to that order, were no better than to make them Iewes.

And although the Romish Catholickes finde fault with men for labouring vpon the Sundaies and the other feastedayes: yet doe they suffer vsurers and marchauntes to vse their trafficke, and to make bondes, bargaines, contractes, paymentes, and receits of money vpon their holidaies So as it is commonly seene, that the tymes which are chosen for the making of Obligations and such other bondes and bargaynes, be the Sundayes, and the other feastdaies: And that the times appointed for paymẽts of money, are generally vppon the feastdayes.

And yet if now a dayes, any poore protestant should labor sixe dayes of the week in the fieldes, or in his shop to obay God and to mayntayne hys poore family: by and by they will cry out that he is an heretick, and worthy to be burnt or banished. And why so? Is it heresy to obay God? Now whē when men vse such speeches, is it not all one, as if they called vertue, vice: and white, black? Therefore let them hardily know, that their spewing out of such speaches, is agaynst God himselfe, who will one day well cause them to feele his terrible iudgement, and make them know that hee is ielous of his honor, and a reuenger of the despight done to his commaundements. The ninth commaundemēt also is corrupted by the Catholick sophisters, for God doth vtterlye and simply forbid to lye: And they are of opinion, that it is lawfull to lye for a good intent: And not onely to tell a lye by reporting some vntrueth, but also to breake both promise, and oth: which is contrary to naturall reason whereby the lawe of all nations hath bene brought in, which willeth that both the publicke and priuate promise

The Papists corrupt the ninth commaundemēt

should

should be religiously obserued & kept for the maintenance of humaine societye.

And it is also contrary to the word of God, which not onely reproueth lieing, but also threatenerh the lyer with damnation, and commaundeth vs to keep our promise, euen though it bee to our owne disaduantage. Also it is contrary to the canon law, which sayth that all kinde of lyes are sinne, and that we ought to keep our othe & promise, euen with our enemies against whom we make warre. For as the Canon sayth expressly: Men ought not to seeke peace to the ende to make war, but to the end to gayne peace. And I would to God ỳ the Romish Catholicks had well obserued these Canons. For then had not we frenchmē falne into the calamities, and ruine which we now bee fallen into.

Promise & fayth ought to be kept inuiolable to all men.

C. primum. 22. q. 2. C. Noli, 13. q. 1.

The other commaundementes likewise, haue bene greatly corrupted by these Sophisters, which name thē selues catholickes: As namely the seuenth commaundement, (which forbiddeth Adultery) hath bene corrupted by the goodly counsell of *Tollette*, and by *Isodorus* which sayeth thus: A chri-

The seuenth Commaundement corrupted by the Papists.

C. Christ. dist. 34. c. meretrices. 32. q. 4.

christian may not haue two wiues, nor moe than two: but one onely. But if he haue not a wife, he may haue a Concubine: which doctrine the Pope & hys vpholders haue Canonised and confirmed: thereby the better and more easily to maintayne their shamefull Lechery, notwithstanding that the seuēth commaundement, and also the auncient Canons prohibit all dwelling or matching together of mā and woman, sauing onely in marriage.

Wherefore, (for a conclusion vpon this poynte,) it appeareth openly that the Protestauntes retayne Gods Commaundementes in their pureneſſe and soundnes, without taking aught from them: whereby it is cuidēt to be sene, that their doctrine is the best, the auncienteſt, and the fardest from error according to our foresayd maximes

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Of

Of the Sacrament of Baptisme.

The vi. chapter.

ALthough the Romish Catholickes holde opinion that there are seuen sacramentes: yet not withstanding to auoyd tediousnes, wee will speake here but of two: That is to say of baptisme, and of the Lordes Supper.

As touching Baptisme, the Catholickes and the Protestauntes do well agree in the principal poyntes: which is, that it ought to be done in ỹ name of the Father, and of the Sonne, and of the holy ghost, wt the sign of water.

But they doe differ very much in the other poynts and ceremonies: for the Catholicks beleue that if a childe dye before he be baptised, he cannot be saued: and that in case of necessity, women may Baptise. And they woulde haue Baptisme ministred with conjured water, such as had bene kept all the yere in a vessell, (which they call a font) within the Churche: affirming that the euil spirites be conjured to go

out

out of the bodies of the little Infants which are baptised: And ỳ they muste be held all naked ouer the fonte in the tyme of the christning, and that both salte and spittle should be put into the mouthes of ỳ babes: Al which things the Protestaunts do vtterly disallow because as touching the infãts which die vnchristened, if they belong to Gods election, (which goeth both before their nativitye & also before theyr conception) they be with him and are partakers of his saluation, although they die vnbaptised.

For Gods election cannot be disapoynted. Besides this it is not their fault if they be not baptised, but the negligence of their Parentes, or by chaunce of soden death.

And as concerning women, their sect and nature doth exclude them frõ publick charges, which onely belong vnto men. And therfore are they altogether vnmeete, either to preache in Churches, or to Minister the Sacramentes. And touching the children of Infidels, it is not reasonable to receaue them into the church to be members of christ, vntil they acknowledge him to bee their heade, and make

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confession of their faythe, and consequently be of conuenient yeares, because that being borne of vnbeleuing Parents, they haue no warraunt or witnes, that they belong to the couenant of God. Neither doe the protestantes allow the forcmentioned ceremonies: And their reasō is, for that they beleue that god is the only cause whereof and whereby we receiue the benefite of generation, and the remission of originall sinne in baptim, with out the ayd of hallowed water, or of any of the other Ceremonies. May, which more is, they take it to be a defiling of the holy baptisme, to adde thereunto any other ceremonies then the institution of God, & that it ought to be ministred purely and simply, according to his ordinaunce. For wee ought to doe this honour vnto God, namely to beleue that whatsoeuer hee hath ordeined is perfect, and ẏ thereto there ought nothing to be added, nor aught taken away. And therefore it doth appeare, that in this poynte of Baptisme, the Doctrine of the protestantes doth much better yeelde God his due honor then doth the doctryne of the Catholickes.

For

For the Protestantes mind not to restrayne the election of God to those onely which are Baptised, but doe extend it to the childzen of the faythfull, forasmuch as it is a thing very reasonable to be beleued, that if the fathers and moothers bee of the household of God, their childzen are so likewise. But the Romish Catholicks do hold on the contrary, ỹ the childzen whiche die before they be baptised, be not of the household of God, although theyr Fathers and moothers were.

Women ought not to baptise children.

Agayne, whereas the Catholickes enable women to baptise (which they call chzistening) in doing wherof they committe vnto them one of the chiefe charges in gods house, to wit, the ministring of the sacrament wherby we be grafted into the bodye of Chzistes church, and made the members of his bodye and meyny of his householde:) The Protestantes will not graunt to admit women into any of the publick charges in Gods household, specially seeing that euen by the ciuill lawes, (which in that poynt agree with the law of nature) women be disabled to take vpon them the executing of anye publick office, euen in the houses of domini=

dominions of earthly princes. Moreouer wheras ỹ catholickes, (as much as in them lieth) not onely receyue such into the churche by baptisme, as are faythles and haue no knowledge of Christ, neither they nor their Parentes, but also bestow baptisme vpon bels after such a maner as they thẽselues haue inuented for it: The Protestantes cannot finde in their hartes to defile Gods house so much, as to receiue infidels into it, or to avowe those to be the mẽbers of Christ, who haue no fayth in them, neither themselues, nor their Parentes, for asmuch as it were to vnseemely a thing to avow such a one for a member of a body, as acknowledgeth not the heade thereof.

Finally, the Protestantes yeeld this honor vnto holy Baptisme instituted by God, that they will in no wise adde any thing to it besids gods ordinaunce, nor defile it with spittle, oyle, salt, coniured water, and such other Ceremonies, As the Romishe Catholickes doe. Besides this, the word of God doth teach vs, ỹ Christ receiued little Children whiche were not Baptised, and that he pronoūced of

Matth. 19. 23. & Exo. 20. 6. & 1. Cor. 7. 14.

of them, that the kingdome of heauen doth belong vnto them, and that God doth promise his blessinges vnto all the faythfull, and to their children, yea euen vnto the thousandth generation. So as those infantes shall neuertheles be saued (though they dye vnchristened) seeing they be comprysed in the couenaunt of God.

Math.18.9. *Hebru.9.4.* The same word doth also teach vs, that Christ gaue commission of baptising and preaching, not to the holy virgin his mother, nor to any other of the women that resorted to his Sermons: but to his Disciples, and Apostles. And therfore women ought not to take vpon them to baptise, seeing that (as saith the Apostle) *None ought to vsurpe any charge or degree of honor, without lawfull calling therunto.* *Act. 8.37. 48.50. Gal.3.27.* And the same word doth declare further vnto vs, that those, which doe not beleeue in Christ, nor come of beleeuing parents, ought not to receaue Baptisme, forasmuch, as baptisin is no other thing, but the seale of faith.

The maner of baptising in the tyme of the Apostles.

And lastly, the same word of God doth teach vs, that in the tyme of the Apostles, Baptisme was alwayes ministred with common water, That

is

is to say, without any charme or particular blessing. For the Apostles and disciples of Christ, did baptise men on the banckes of Riuers, or in the first water that they found fit for the purpose. Also it doth teach vs, that God is the God of the faythfull and of their Children: So as little Infantes begotten and brought forth of beleuing or faythfull Parentes, doe belong to God & to hys couenaunt, euen from their moothers womb: And so by consequence, their bodyes, (as is afore-sayd) cannat be possessed with ill spirites. And therefore it is needles to dryue them out by coniurations, as the priests of the Catholicks do. Likewise the Protestantes say also, that to hold the tender babes all naked ouer the font, (specially in winter) is often time a cause of their death, and that those which do practise that Ceremony, be oftē guilty of murder, which is forbidden by the commaundementes of God. Likewise they disalow ẏ salte the oyle, the spittle, and the other ceremonies, aswell for that they cannot but be hurtful to the little childrē, as also because they be filthy and fōde ceremonis, and haue no groūd in the

Mat.3.6 & Iohn.3.22

Gen.17.7 Deut.5.10

Saluation dependeth not vpon baptim.

word of God. Also it appeareth by the canons, that the saluatiō of men doth doth not depend wholly vpon Baptisme, but principallye vpon fayth. These be the very wordes of the Canon.

C. Baptismi & c. catechum. de consec. dist. 4.

S. *Ciprian*, (to proue that the torment of death may stād in stead of Baptisme,) hath grounded his argument vpon these wordes of Christ spoken to the vnbaptised theefe, This day shalt thou bee with me in *Paradise*. In the examining whereof more narrowly, I fynde that not onely the suffering of death for the name of Christ, but also the harty beleuing in him, and the confessing of him, may supply the want of baptisme when the party is so distressed by some extremity of tyme, as he cannot haue the sacrament of batisme ministred vnto him. And there followeth an other Canon, which sayth that if a learner of the Catechisme, (that is to say) such a one as is but newly entred into the doctrine of the faith, and is not yet baptised) do suffer marterdome for the name of Christ, he fayleth not to be saued, although hee want Baptisme.

And the reasō herof (as sayth the same canons) is, because that in this case, such

as haue not receiued the ſacrament of Baptiſme, haue not wanted it through pride or diſdayne, but through inforcement of neceſſity.

In likewiſe it is forbidden by the Canons, that women, (how wiſe ſo euer they bee,) ſhall either preach or baptiſe. It is true, that hereunto they do ioyn this one exception, (which is) if it be not in caſe of neceſſity. But if it be graũted, (according to the truth) that the Infants which dye vnbaptiſed, be not therfore excluded from ſalnation: It followeth well, that no neceſſity can be great inough, to diſpẽſe with women for intermedling themſelues with the adminiſtration of the Sacramentes. *C. Mulier de conſ. diſt. 4.*

And truely in old time, (as the canons do witnes) Baptiſme was not miniſtred ordinarily, but only at two tymes in the yeare, namely at Eaſter, and at whitteſontyde: which well bewrayeth that they vſed no ſuch haſte, as that women ſhoulde bee fayne to meddle with the matter. Likewiſe it doth alſo appeare by the Canõs, that Baptiſme was not miniſtred to the infidels, but only to ſuch as had faith, and did make confeſſion therof when *C. duo tempora. de cõſec. diſt. 4.* *C. Baptizados. de conſec. diſt. 4.*

they were of age to do it. And as touching the forementioned Ceremonies in deed there are some Canons, (how be it of the worst stamp) which do allow thē. But the best and most auntient canons, do vtterly disallow thē For by the auntient Canons, men are permitted to baptise in Riuers, in ỹ Sea, in fountaynes, and in euery other place commodious for that purpose.

C. celebritatem de conse. dist. 3

These be the wordes of a Canon taken out of ỹ decrees of Pope Victor: Let the Gentiles that are come to the faith, be baptised in all seasons and all places fit for them, be it in Riuer, sea, or Spring, as being made cleane by confession of the Christian fayth.

And by an other Canon it is well shewed, that wee ought rather to rest vpon the Baptisme of the couenaunt of fayth, than vpon the Baptisme of water. For it sayth thus: The true baptisme doth not consist so much in the washing of the bodie, as in the beleife of the hart, as the apostolicke doctrine doth teach vs, saying: They make cleane their hartes through fayth. And in an other Canon going before, it is sayed that a catholicke not Baptised, (for it

C. verus &c Non dubito de consecra. dist. 4.

A man may

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supposeth that one may be a catholick without being baptised) whiche hath an ardent zeale of deuine charity, is to be preferred before a wicked man that is baptised. As for example, (sayth the Canon) *Cornelius* the Centener who was filled with the holy ghost before he was baptised, is to be preferred before *Simon Magus*, who was possessed with an vncleane Spirit after he had bene Baptised. be a catholick when he is vnbaptized.

But if Cornelius hauing receiued the holy ghost, had not bene willing to be baptised, he had bene greuously guiltye of the despising of so excellent a sacrament.

By which canon it is easy to iudge that wee ought altogether to depend vpon that which the sacrament doth signifie vnto vs, and vpon the graces which god doth thereby geue vnto vs and not to set our mindes vpon a sort of superstitious and vayn ceremonies as the Romish catholicks do in these dayes. For they may easely perceiue by the things aforesayd, that the doctrine of the reformed religion touching the sacrament of baptisme, is better, more auncient, & further from

herely, than theirs is, according to our three maximes here before set downe to proue the points which are in question. Let vs now speak of the supper of the Lord.

Of the Sacrament *of the holy Supper.*

The vii. chapter.

The difference betwixt the Romish Catholickes and the Protestantes concerning the Supper of the Lord, doth consist in three points. The one, in the naming therof: for, the Catholickes call that the keeping of Easter, which the Protestantes doe name the Supper of the Lord. But this diuersitie of speaking importeth not much, for both of them are still a celebrating of the misterie of our redemtion. True it is, that the Catholickes vse the maner of speaking of the old Testament: according to the phiase whereof, the feast of Easter (that is to say the passeouer) was celebrated by the eating of a Lambe, which did represent Christ, in remembrance of the deliuerance of

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the people of Israell, whom God had brought out of the thraldome of Egipt. But the Protestantes vse the manner of speaking of the new Testament, whereby the holy institution which our Lord *Iesus Christ* ordayned to celebrate the remembrance of his death and passion, and to make vs partakers of his body and bloud, is called the supper of the Lord. But we must not striue about words, so it be knowen that to keepe the Easter, and to celebrate the Lords Supper, are at this day one selfe same thing.

The second difference (which is much greater) consisteth in the substance of the Sacrament. For, the Catholickes (at leastwise the schoolmen) vphold, that assoone as the priest hath spoaken the words of consecration ouer one hoaste, or ouer many, they change their nature presently, and are transubstantiated into the very body and bloud of *Iesus Christ*, in the selfe same greatnes & bignes that it was vpon the crosse: so as the bread of the hoast is thē no longer bread, although the color, and the tast of bread remayn still therin. Their proofe of this doctrine is, that when our Lord *Iesus*

Christ did institute his supper, as he gaue the bread to his disciples, he said vnto them: *This is my body*. And in geuing them the cup, he said vnto them: *This is my blood*. They proue it also by a Canon, which beginneth thus. *Beringarius, &c*. Which Canon saith in expresse wordes, that after the consecration, the bread and wine become not only sacraments, bnt also the very body, and the very blo ud of Christ. And that the priest doth sensibly handle the same very bodye, and breake it. And that the faithful in eating the Sacrament with their mouthes, doe crash, and crush betweene their teeth, the very naturall body of our Sauiour.

C. Ego. de const. pise. 2

And vpon this doctrine they conclude, that we ought to worshippe the bread of the supper, which they tearm the holy hoast. Because (say they) it is the very body of our Lord *Iesus Christ*. But the Protestants allow not this Transubstantiation of the bread into flesh, nor of the wine into bloud, nor consequently, the worshipping of thē, as though *Iesus Christ* were personally enclosed within the compasse of the hoast. For they say, that euery Sacrament is called a Sacrament, because

it is a signe of a holy thing. In so much that the outward signe is to be conceiued by the eye: and the thing signifyed (which is inward and spirituall) is to be conceiued by the mind: And that therfore in the holy supper, the bread and the wine are the signes which we see with our eyes & receiue with our mouthes, but the body and the bloud of our Lord *Iesus Christ* be the thinges signifyed, the which we comprehend and receiue by the mind, as true spirituall foode ordayned to feede the soule and not the body.

Now, to receaue and eate this spirituall meate, and to cause it so to digest in our soules, which are spirites, as it may geue them such nourishmēt as may make them liue euerlastingly like as the food it self and our soules that receaue it are spirituall thinges: so must the eating therof be spirituall also. And to make this spirituall eating to become effectual: we must not imagine that our soules are removed from hence, and conueyed vp to heauen, nor that God leaueth his place in heauen, to come downe to vs heare below: for the minde of man doth well execute his workes, though the thing

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that it worketh vpon, be farre distant from it. As for example: We see how it doth truely and effectually vnderstand the thinges that are farre from it by distance of place, by meanes of the habilitie or power of reasoning, which serueth it as an Instrument to ioyne it to the thing that it worketh vpon, how farre of so euer it be by distance of place. And euen as reason serueth the minde as an Instrument to couple it to the thing that it aimeth at in vnderstanding: euen so likewise doth faith serue the minde for an Instrument to receaue and take hold of the body and bloud of our Lord *Iesus Christ*, in the spirituall meate & drinke: notwithstanding that he be in heauē, on the right hand of his father, from whence he will not come vntill the last day.

This māner of eating then, which is done spiritually by the meanes of faith, is no lesse reall, than if it were done carnally by the mouth of the fleshly body, because the spirituall actions of the minde bee no lesse reall and true, than the corporall and fleshly actions of the body, which are perceyued by the eyes.

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The third difference touching the supper, doth consist in the manner of receiuing it. For the Catholicques (I alwayes meane ỹ scholedeuines) do hold opinion, that the lay people (that is to saye those whiche are no priestes) ought not to communicate, but only with the sacrament of bread, And that the priestes (as beyng more worthy) ought to communicate both with bread and wine. And yet least the lay people should be discontented with this partage, they say that the body of Christ is not without blond, but that the blond doth alwayes accompany the body, and that so by consequence, the lay people in receiuing the sacrament of the body, receiue also the sacrament of the blond. They hold opinion also, that the priest ought to receiue this holy sacramẽt euery day: And that it is sufficiẽt for the lay people to receiue it once a yeare, and that it is not sufferable that they shoulde touche the sacrament with their bare handes. But the Protestantes do in no wise allow such parting of it, nor yet their fond shift of consequency, but hold opinion that the holy sacrament (as wel of the blond as of the body of

(Christ

Christ) ought to be distributed vnto all the faythfull, without any distinction of lay people or priestes, because that otherwise the supper of the Lord should not be celebrated whol, but by halfedeales: And therfore ỳ it is good and necessary to receiue it as often as they may, that men may be the oftner put in minde of the excellent misterye of our redemption, and be made partakers of the heauenly foode whiche geueth euerlasting lyfe to our soules. Likewise they say that in asmuch as *Christ* sayd, *Take ye* (which is referred to the hand) and *Eate ye* (which is referred to ỳ mouth): the faythful ought to receiue the Sacrament into their owne handes, and the custome of the Primitiue Church was to receiue the sacrament with their owne hands, as witnesseth *Eusebius*.

Eccle. hist. lib. 6. cap. 33

Thus you see in effect what the doctrine, aswell of the protestantes as of the catholiques is, concerning these three poyntes of the supper of our Lord, whiche are in controuersie amongest them. And now may a man easely iudge by comparing the one doctrine with the other, which of thē doth best yeld god his due honor. For

Absurdities that follow Transub-stantiation.

if the bread were changed or transubstantiated (as the Catholickes tearme it) into the very body and bloud of our Lord *Iesus Christ*: it should follow by their doctrine, that he should come euery day down from heauen, to be handled and eaten of a Million of Priestes, and to be bruised and crushed betwixt their teeth: yea, and that he might also be eaten of mise, and gnawen with wormes, which are thinges to much against reason, and too too intollerable to be heard. For it were a thing very vnbeseeming the maiestie of the sonne of God, to be so cõmonly conueid through the hands, Mouthes, and Bellies of so many Priestes, full often soule and filthy both in body and soule: And that his precious body should be subiect to be eaten of mice, and gnawn vp worms. And therfore the Protestants doe best yeald Christ his due honor, for that they vphold that his body is gone vp into heauen, and there sitteth at the right hand of his father, and that frõ thence he neither doth nor will remoue, vntill the last day when he shal come to iudge both the quick and the dead. And therfore that our worshiping

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ing of him must be in heauen, and we must lift vp our hartes on high, and not worship him in the priests hands or in the pix. Likewise, they much more honor the supper of the Lord, than doe the Catholicks, because they doe so often celebrate the same, & that not by halfe deales, but wholly, vtterly abhorring the brooling and crushing of the flesh and bones of our Sauiour betwixt their teeth, as a doctrine more meete for the barbarous people of *America* and the *Canibals*, than for Christians. Neither will they (say they,) beleeue the contrary of that which naturall sence doth teach vs, that is to say, that the things which we see with our eyes, and tast with our mouthes to be bread and wine, should be flesh and bloud. No nor that neither which is contrary to the order of Nature, namely, that accidents should haue an abyding without a substance fitte and conuenient for them to be in: or that a naturall body of a man, may be inclosed in so small roome as the bignes or roundnes of an hoast, for these things are contrary to nature. And if the Catholicks reply that God is almighty, and able to doe these things: the Protestants

testants doe answere, that doutlesse he is of power to doe whatsoeuer he listeth, In so much that because God will neither sinne nor lie: we say he can neither lie nor sin. But our Lord meant so litle that his body after his glorification should receaue vnnaturall qualities: that cleane contrarywise he would haue his Apostles to iudge by the sence of their sight and feeling, that his body was a true and perfect naturall body, and not an imagined body. And although the effects of the Sacrament be thinges diuine, and supernaturall: yet are they not contrary to nature, as those are which depend vpon the doctrine of Transubstantiation. Neither can it be proued by the word of God, that the Sacraments or any other of the ordinances of God, conteine any thing contrary to nature.

This doctrine of the Protestantes touching this Sacrament, is also euidently grounded vpon the word of God. For first of all, we doe say and beleue according to the articles of our faith, that *Iesus Christ* is ascended into heauen, from whence he shall come, not ten thouland times a day, but only

ly once at the last day, when he shall come to iudge both the quick and the dead. Which thing S. *Peter* declareth very openly, when (in speaking of the last comming of our Lord) he sayth thus: Whom the heauens shall contein vntill the full setting of all things in perfecte state, which God hath foretold by the mouthes of all his holy Prophetes, that haue beene since the beginning of the world. Act. 3. 21

And *Iesus Christ* himselfe also did wel geue vs to vnderstand, that we should not beleue that his body after his ascention should euery day return hither on the earth, nor remayne shut vp in boxes, when he said to his disciples, which found themselues greeued at the shedding of a little ointmēt vpon his body: *You shall not haue me alwayes with you*. And yet notwithstanding we must beleeue, that by the efficacie of his grace, he will alway be with vs, as he declared to his Apostles, in sending them throughout the world to preach the doctrine of his grace, saying vnto them: *Behold, I am alwayes with you, euen vnto the end of the world*. And we must furthermore consider that the body of *Christ* was made Mat. 26. 11 Mat. 28

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in all points like vnto the bodies of other men (except sinne) as the scriptures do witnes: In so much that it hath euer had, and still hath at this present, a certain measure of greatnes and thicknes; as the bodies of other men haue. Wherupon it followeth of consequence, that his body neither is, nor euer hath been, in any mo places than one at one tyme. *Hebr.* 4. 15.

And therefore when he celebrated hys holy supper with hys Disciples, the day before he suffered hys death & passion, his body which sate at the table, was not in ỹ bread which he gaue thẽ: for the nature of a true body doth not permit it to be in any moe places than one at one tyme. And if they reply that a glorified body may be in many places at one instaunt: the answere there unto is, that the body of Christ was not thẽ glorified but mortall, at the tyme when hee celebrated hys holy supper, & was put to death the day after, and that the wordes of the holy supper cãnot as now be true in any other sort, than they were whẽ he spake them and instituted the Sacrament. And therefore this replication is impertinent, and besides that *Math.* 17. 3.

Luk.24.39 it is vntrue: for the body of *Christ*, hath not through his glorification, lost the qualities of a perfect body, whiche is to be felt, to haue flesh and bones, and to be contayned within the compasse of certayne bowndes. And therefore when hee celebrated the holy supper, hys body was not in the bread which he gaue to hys Disciples, and much les was the bread transubstantiated into hys body. Wherefor it followeth, that these words of *Iesus Christ*, This is my body, This is my bloud, ought to be vnderstood sacramẽtally, as if he had said, This is the sacrament of my body & of my bloud: because that (as is a foresayd) ỹ nature of a very true body in deede, permitteth vs not to vnderstand, that euery morsell of the bread which he gaue to his disciples was his owne natural body. Also ỹ words which S. *Luke* and S. *Paul* vse in speaking of the Sacrament of his bloud, do well declare that it is so to bee vnderstood.

Luk.22.20
1.Cor.11.25.

For they say not that Christ sayd This is my bloud: but rather this cup is the newe couenaunt in my bloud. Neuertheless wee must thinke it all one with the other speach, where it is

sayd

sayd this is my bloud, or els should S. *Luke* and S. *Paule* be contrary to S. *Mathew* and S. *Marke*, which were vngodly to beleue. So that if it be graũted (as truth is) that to say this is my bloud, is almuch as to say this cup is the couenant in my bloud: It followeth playnely that this maner of speaking, ought to be vnderstoode of the sacrament of his bloud, or of the sacrament of the new couenant of his bloud, which is all one, and commeth all to one sense.

For the bread and the wine of the supper, are the sacramentes of the body and bloud of our Sauiour Iesus Christe, and of the newe couenaunt which he maketh with vs: because ỹ in receiuing this sacrament with our mouthes, our soules do also participate and receiue spiritually and really, the thing signified, which is the body and bloud of Christ, in whiche participation consisteth the couenant which he maketh with vs.

And in very deed, Iesus Christ him selfe in speaking to his disciples of the eating of his flesh and of the drinking of his bloud: (yea and of the supper it selfe as the Catholickes expound it,) *Io. 6. 51. 53*

perceiuing them to be offended thereat, tolde them that it ought to be vnderstood of a spirituall feeding, and not of a crusshing of his flesh and hys bones betwixt their teeth, nor of a cānibalike kinde of drinking of mans blond, as the catholicke scholemen of these dayes do vnderstand it. Neither ought it to seeme a more straunge interpretation of these wordes this is my body, to say, this is the sacrament of my body, thā to make the same interpretation of a great sort of other figuratiue speaches conteined in ỹ scripture.

As for example, where Christ sayth I am the vine, and my Father is the husbandman, I am the gate. And agayne it is sayd the rocke was Christ, The Lambe is the passeouer, The circumcision is the couenaunt, The sacrifice is the clensing of the law: and Christ is the church. For out of question, all these textes are to bee interpreted figuratiuely. Thus may you see that the doctrine of the Protestauntes touching the holy sacrament of the supper, is grounded vpon the pure word of God.

Iohn. 15. 1.
Iohn. 10. 9.
1. *Cor.* 10. 4
Exo. 12. 43.
Gen. 17. 13.
1. *Cor.* 12. 12
Ephe. 1. 23.

But now as touching the canons. The Catholickes thinke, they make al-

altogether for them, and for the vpholding & maintayning of their transubstantiatiō, as in deed there be of them which do, and chiefly the canon before alleadged. which is an abiuratiō that pope Nicolas caused to bee made at Rome, by one Beringarius a deacon of the church of S. Mawrice of Angiers: by which abiuratiō they inforced this poore man of Angiers to say and protest, that he renounced the doctrine that he had holden aforetime wherby he had maintained that the bread and wine of the sacramēt remained bread and wine stil after the consecration, & that the body and bloud of our Lord Iesus Christ could not be handled wᵗ the handes of men nor eaten with their teeth: Declaring that contrariwise, he there allowed the doctrine of the Romish church and of pope Nicholas, that is to wit, that after the cōsecration, the bread and the wine doe chaunge and transubstantiate themselues into the very body and bloud of our Lord Iesus Christ, and that the priest in putting the sacramēt into the mouthes of the faythfull, doth sensibly handle Christes very body it selfe, and that the faythfull doe crowze

c. Ego Beringarius de consec. dist. 2.

and craſhe it betwixt their teeth. But agaynſt this goodly abiuration racked by pope Nicholas and a hundred and fourtene biſhops out of this poore Deacon whom they holde amongeſt them in their clawes, there are many other canõs to be oppoſed, which are of a better ſtampe. Thus ſayth one of them which is taken out of S. Auguſtine, wher he interpreteth theſe wordes of the Lord, The wordes which I haue ſpoken vnto you are ſpirit & life: meaning of the eating of his fleſh and of his bloud. Theſe words (ſayth he) are ſpirit and life to thoſe that vnderſtande them ſpiritually: But to thoſe that vnderſtand them carnally, they are neither ſpirit nor life. You ſhall not eate this bodye that you ſee, neither ſhall you drinke the bloud which they ſhall ſhed that ſhall crucifye me: the thing that I commend vnto you, is a ſacrament: If yon vnderſtād it ſpiritually, it will quicken you. the fleſhly vnderſtanding thereof auayleth nothing at all. Afterwards he concludeth thus: The Lord ſhall be ſtill aboue vntill the end of the world, but yet in the meane while his truth ſhal remayn here amongeſt vs. For it muſt needes be that the body wherein he is riſen agayne, is

e. Prima quidem de conſec. diſt. 2.

in a place certayne, but his truth is spred euery where throughout the worlde. And to shew that the flesh of our lord is not crushed so betwixt the teeth as Beringarius sayth in his abiuration: here is an other canon taken also out of S. *Augustine*, which sayeth thus. To what purpose doost thou prepare thy teeth and thy belly? beleue and thou hast eaten: for to beleue in the Lord, is to eat the bread, and to drinke the wine, who so beleueth in him, eateth him. And an other Canon following sayth thus. That which is seene and perceiued with the eies, is the bread and the cuppe: but as in respect of fayth (which seeketh to be taught) the bread is Christs body and the cup is his bloud. And because the receiuing of the sacrament is spirituall: It followeth, that at that supper the wicked receiue but the signes only, & not the things signified, whiche are the spirituall meat of Christes body and bloud.

c. Vt quid paras deute. de consec. dist. 2.

c. Qui manducant. de consec. dist. 2.

And the same is auowed by an other Canon which sayth: He that agreeth not with Christ, eateth not his flesh, nor drinketh his bloud, though he receiue the sacrament to his vtter vndoing and damnation. By these Canons it ap-

c. Qui discordat. ibidem.

peareth plainly that transubstantiati-
on is reproued and condemned, and
so by consequence the locall worship-
ping of the body of christ in the sacra-
ment of the bread and wine. But be-
fore I passe out of this matter, I will
Aug. de doctr Christ. lib. 2 cap. 10. 16. alleadge one text of S. Augustines,
which is so cleare and fitte to confute
this transubstantiatiō, as is possible.
For first of all, (that men may learne
to know what manner of speaches in
the scriptures are to be taken figura-
tiuely and what are to be taken accor-
ding to the letter) he setteth downe
this rule which is a very notable one.
A rule whereby to know figuratiue speeches from playne speches.
If there be any thing (sayth he) so spoke
in Gods word as that it can not proper-
ly agree with the comelines of good ma-
ners, nor with the trueth of fayth: you
must take the same to be figuratiuely spo
ken. Afterwardes to make this rule
plain by examples, he sayth these ve-
ry wordes. If then the maner of speak-
ing be a precept, so as it forbiddeth any
crime and misbehauiour, or commaun-
deth the thing that is good, and behoue
full: such maner of speaking is not figu-
ratiue. But if it seeme to commaund an
euill fact, or to forbidde the thing that is
good and behouefull: then is it spoken

figura-

figuratiuely. Vnlesse you eate the flesh of the sonne of man (sayth our Lord) and drinke his bloud, you shall haue no life in you. By this maner of speaking he seemeth to commaunde a cruelty and an euill facte, in eating of his flesh and drinking of his bloud, therefore it is a figure wherby we be commaunded to become partakers of the passion of our Lord, and to imprint gentlye and profitably in our memories, that his flesh was māgled and crucified for vs. **The Scripture sayeth likewise.** If thine enemye hunger feede him, if he be a thirst geue him drink, no doubt but in this case he commaundeth a good deede. But wheras it followeth, for in so doing thou shalt heape coales of fire vpon his head: forasmuch as thou mayest thinke that he commaundeth a malicious deed: doubt not but that this manner of speache is figuratiue, and that those wordes may be taken two manner of waies, the one to do hurt, the other to do good. Thou oughtest therfore rather to construe them according to charitye than otherwise: and by those burninge coales, to vnderstand the burning sighes of repentaunce, wherby the pride of the party is healed, in that he repenteth him self to haue bene an enemy to such a one

as releeueth his misery and necessity. Also it is written; who so loueth his soule shal lose it. Now, It is not to be thought that he forbiddeth so requisite a thiug as the sauing of a mans owne soule, but that this speache ought to bee taken figuratiuely. He shall lose his soule, that is to say, he must supppresse and forsake thé froward & vntoward dealing, whereunto his mind is now geuen: by meanes wherof he is so greatly wedded to these temporall things, that he hath no regard of the euerlasting things. Agayn it is also written, Shew mercy and receiue not the sinner. The latter part of this sentéce seemeth to forbidde a good deed, for it sayth, receyue not the sinner. Vnderstand therefore that this is spoken by a figure, taking the sinner for the sin, to the ende that thou admit not any sinne.

Thus haue you heard the very wordes of S. Augustine, which doe very well declare vnto vs (as well by the rule as by the first example which he setteth downe) that the eating of ỹ flesh and blond of christ in his supper, ought to be vnderstoode spiritually & sacramentally, and not after the manner of the caunibals (which is vtterly voyd of all humanity and good manners)

ners) as these transubstantiaters would make vs beleue.

And whereas the catholickes vpholde, that this sacramēt ought not to be distributed vnto the lay people but by halfes (which they doe terme vnder one kinde) the same is expressly cōdemned by their owne canons, as hie treason towardes God. For you shall here what a canon sayth, which is taken out of the decrees of Pope *Gelasius*. The supper ought to be receiued in both the kindes.

It is done vs to vnderstand, that some hauing receyued the holy sacrament of the body, do abstayne from the cup of the holy bloud, which thing they ought not to do: for in asmuch as it is euident, that in so doing they entangle themselues (in I wot not what a kind of superstition) they ought to receyue the sacrament whole together, or els to abstayne from it altogither. For the deuiding a sunder of one selfe same mistery, can not be done without great trechery. And furthermore where as the most part of the lay catholikes, do content them selues with the receyuing of the sacrament onely once a yeare, (which is at Easter) they are condemned by the canons, which declare that those *e. Comperimus. ibidem*

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are not to be taken for catholikes, which receyue not three times in a yeare. These be the very wordes of a cannon taken out of the councell of *Agatha*. The laye people which receyue not the Lordes supper, at Christmas, at Easter, and at whitsontide, let them not bee taken ne reputed for Catholikes. Thus may all men perceyue & iudge, with what manner of passion these catholikes are caried away, which do so boldly condemne the Protestants as heretiques for their doctrine concerning this poynt of the supper of the Lord, and so do spitefully name them Sacramentaries, as though they denied this sacramēt. For in so doing, they do also vnawares condemne their owne cānons, which otherwise they esteeme so greatly, that many of them do attribute more authority vnto those Cannons, than to the holy scripture: saying that they be the determinations of the holy mother church, wherunto they ought to sticke bicause the scripture is to obscure, and may be taken both wayes. But in dede it is nothing so: for the scripture hath but one sence, which is eaſy to be found out of a man that is willing to learne

a. Seculares ibidem.

learne by conferring one text with a-nother. But the cannons are in ma-ny cases quite contrary one to ano-ther. I know full well that too shift off these contrarieties, the schole men say that we must always hold vs to those that were last made. But I an-swer them that that is asmuch to say, as we must alwayes hold vs to the worst. For euery man of sound iudge-ment may alwayes easely perceyne, that the ancient cannons are better than those of latter tyme.

And further, to abate the authority of their canōs by their canōs thēselues I say, that the cannons do will vs to serch the vnderstāding of the obscure textes of the scripture, in the scripture it selfe. And those which seeke it else-where, are the very scholemasters of errour. These are the very wordes of a cannon. What is more vngodly, than to hold an vngodly doctrine, and not to beleue those that are most wise and learned? But all such do fall into this kind of ignorance, as make not their recourse to the wordes of the Prophets, to the writing of the Apostles, and to the au-thority of the Euaugelistes, to learne the knowledge of the truth in any obscure

c. Quid autem, 24. q. 3

poynte

poynt, but will needes truſt to their own wit And therefore they become ſcholemaiſters of errour, becauſe they liſt not to be diſciples of the truth.

Which cannon in very deede, doth deeply in few wordes condemne the ſcholedeuines that make more accompt of the authority of ỹ Cannons and doctors of the church, than of the very text of the ſcripture, which they accompt to be to obſcure. And true it is, that ſome textes of the ſcripture, are in ſome places very darke: howbeit there is no text ſo obſcure, but it may be made playne by other textes of the ſame ſcripture, Specially if they reſort (not to the cannons and decretalls, but) to the Hebrue text for the olde teſtament, and to the Greeke text for the new teſtament, as S. *Auguſtine* doth teach vs, who ſayth in this wiſe. Such as vnderſtand the latine tongue, muſt for the better vnderſtanding of the whole Scriptures, haue the knowledge of two other languages more: that is to wit, of the Hebrue, and of the Greek, to the end they may haue recourſe to the very fouutayne of the originall coppies, when the diuerſitye of the Latin rranſlations doth breede any doubt

Aug. de doc. Chriſt. c. 11.

C. Vt Veterũ diſt. 9.

doubte. And hereto accordeth a Canon which sayth thus: Like as the trueth of the things that are contayned in the old Testament, ought to be examined by the Hebrue books: Euen so the truth which is written in the new Testament, ought to be made playne and cleere by the Greek bookes.

I beseech you what can be braied agaynst this Canon, by the whole herd of these Asses, which are so bold as to say, that the Hebrue and Greeke tongues be the Languages of Heretickes, and therefore doe vtterly reiect and condemne them. Do they not by the same meanes, condemne the canons and auncient doctors? And if they condemne them: Are they to bee holden for good Catholickes?

Well: let vs come now to speake of the Masse.

Of the Masse.

The viii. Chapter.

THe difference betwixt the Masse and the Supper of our Lord is great. For, the Catholick schoolemen which vnderstand what the masse is, (for all of them vnderstand it not) doe

say

say, that it is a Sacrifice, whereby the Priest offereth vp the body and the bloud of our Lord *Iesus Christ* vnto God, for the soule health, both of the quick and of the dead: which Sacrifice is accompanied with diuers other parcels as accessaries: that is to say, with diuers prayers, and diuers texts taken out of the gospels and epistles of the new Testament, and with diuers verses taken out of the Psalmes of *Dauid*, and other bookes of the olde Testament, and interlarded throughout with many and diuers Ceremonies. And this goodly omnigatherū hath bene patched together at many & sondry tymes, by dyuers Popes. And that is the cause why the Catholickes do put the masse among the cōmaundementes of their holy mother Church. For this commaundement, Thou shalt heare masse vpō the Sondayes, and vpon other feastfull dayes inioyned, is the first cōmaundement of the Church of Roome. But as for the supper of our Lord, It is no sacrifice, but an holy bancket, which is prepared to put vs in mynde of thonelye and soueraigne sacrifice, whereby our Lord *Iesus Christ* himselfe was once for all,

all sacrificed for our redemption', and to make vs partakers of his body and blood, by the spirituall and effectuall eating thereof: So that there is noe more lykenes betweene the celebrating of the Lords supper and the celebrating of the masse, than is betwixt geuing & taking, which are things far differyng. For, in the supper, the fayth full receyue the body and blood of Christ: but in the Masse, the Priest geueth, or offereth vp Christ wholly vnto God the Father, as an host of sacrifice.

Now it must needes be graunted, that in this poynt of the Masse, the catholickes and the protestantes doe vtterly disagree, And that the same disagreement is the principall cause, why the Catholicks do so extreemely hate the doctrine of the sayd protestants. For they esteeme the masse to be one of the principall poyntes of the Christian religion, and therfore think it very straunge, that the protestants should be so bould as to reiect it, syth it hath dured so long tyme, and is cõposed of so many good things, drawẽ out of holy Scripture, the whiche the protestantes seeme to reiect, in reiect-

tyng the texts that are taken out of it.

In deede these reasons geue some likelyhood wherby to iudge vs, without hearing the other partye. But if the Catholickes will vse a little patience, and here the replies of the Protestantes: they shall not finde them so voyde of reason as they thinke. For first they say, that the onely sacrifice, whereby Christ hymselfe was sacrificed once for all, is more than sufficient for the saluation of the whole worlde. Yea though he had shed but one only drop of hys precious bloud vpon ỹ crosse: It had bene sufficient to haue satisfyed the Iustice of God his father, and to washe away the sinnes of all men, which should be borne into the world in an hundred thousand yeres, if the world shold last so long, for that inasmuch as he was the sonne of god, the dignity of his priesthoode and the infinite greatnes of hys Sacrifice, are of sufficiency and worthines inough and more than inough, to doe away the innumerable sinnes of all men hetherto borne, or hereafter to be borne. And therefore it is great outrage (say the Protestants) to our Sauiour, to crucifie hym new agayne (as they do

in

in the masse) to obtayne remission of sinnes, and lyfe euerlasting, for the quick and the dead. for it is all one, as to say, that hys onely once sacrificing of himselfe, is not sufficient to take away our sinnes, and to obtayne vs lyfe euerlasting, because that if they held it for sufficient and perfect, (as in truth it is) it should follow, that it were in vayne to do it any more.

And is it not a great blasphemy, to say that the oblation and sacrifice of the death and passion of our Lord *Iesus Christ* is not sufficient for the saluation of the whole world? Truely it is not to be doubted, for although it be neither available nor appliable to any other, than to such as beleue in him: yet notwithstanding his sacrifice is more thā sufficient to saue all the world. And further more wheras the Catholickes (at the least wise the simple common people) imagine that the Protestants in reiecting the masse, doe reiect the holy Sacrament of the body & bloud of our Lord *Iesus Christ*, they deceyue themselues greatly: for contrariwise, the Protestantes hold the same sacrament in his true perfection, as we haue shewed in the Chapter going

before.

Neither do they reiect the textes that are stuffed into the Masse, and be taken out of the holy Scripture: But they like much better to read & learn them in the bible it selfe, than in the Masse booke. Neither do they reiect the good prayers which are mingled in the Masse: but they say it is much better to pray to God with a continuall prayer, for Princes & Magistrates, for the Shepheards of the church, for the necessities of all the people, for the remission of sinnes, for those which are sick and afflicted, for the conseruation of the faithfull, for the inlightening of the ignorant, and for the aduancement of the kingdome of *Iesus Christ*, as they themselues does than to say an *Oremus* or particular prayer for euery of these thinges as the Priest doth in his masse, which sayth now one *Oremus* for himselfe, and by and by another for the Pope, and anone a third for his benefactors, and for those that are departed, and oftentimes for brute beastes, as is done in the Masse of S. *Anthony*.

For beside that the most part of the prayers in the masse be not allow-

able

able by the word of God: It is certaine that men pray more hartely, more aduisedly, and with greater zeal when the prayer is continued to the end without interruption, than when it is layd by iumps with often interruption.

Besides this, the people which do harken to the Priestes *Oremus*, cannot set their mindes well vpon the prayer which he is saying, because they vnderstand it not, nor often times the Priest himselfe.

To be short therfore, by this doctrine of the Protestants, God is better honored, than by the doctrine of the Catholicks. For the Protestants in not admitting any other sacrifice than that which our Lord *Iesus Christ* himselfe did make of his own body vpon the crosse, which sacrifice they esteeme to be very sufficient and perfect for our saluation, doe therby yeald the honor and the effect of our felicity, vnto our Lorde *Iesus Christ* onelye: whereas the Catholiques doe attribute parte of his honor to the Priest, and parte to the sacrifice of the Mass.

Likewise the Protestantes doe much better honor God, in learning

the texts of Scripture in the Bible it selfe, which is the very originall Record of his will: than those which wil needes learn them in the Masse booke, where they be confusedly packed and vnaptly applyed. And now to shew that the doctrine of the Protestantes (which admitte the only Sacrifice of Christ, and reiect the Sacrifice of the Masse) is euidently grounded vpon the holy Scripture, there needeth no other witnes than the Apostle to the *Hebrues*. For, first he doth testifie vnto vs, that there is none other Sacrifice for the remission of mennes sinnes, but *Iesus Christ* only, and that he himselfe by his own bloud, hath obtayned for vs an euerlasting redemtion. For thus he sayth: Christ being become the high Priest of the good things that are to come, by a greater and more perfect Tabernacle not made with hands. That is to say, not of this building, nor by the bloud of Goates and Calues, but by his own bloud, is entered in once into the holy place, and hath found eternall redemtion. And to the end we should not thinke that *Christ* is no more a Priest, but that although he was once a Priest, yet as now he hath resigned

The only sacrifice of Christ is our saluation.

Heb. 9. 11. 12

that

that office vnto others: The Apostle testifyeth that he is a Priest still, and euer shall be, saying thus of him: Thou art a high Priest for euer, after the order of *Melchisedech*. And because we shold not thinke that there should be any other priest thā he: the Apostle teacheth vs ỳ there may be none other, in that he saith that no man may take the honor of high priest vnto himselfe, except he be called of God, as *Christ* was called to that office by his Father. These be his very words: No man may take that honor vpon him, but he shall enioy it, which is called of God, as was Aaron. Neyther hath Christ presumed of himselfe to be made high Preest, but he hath bestowed that dignity vpon him, which sayde vnto him: Thou art my sonne, this day haue I begotten thee. *Heb.6.4. 5.6.*

Now as we are taught by this text, that neyther there is, nor ought to be any mo then one Sacrifice for the forgeuenes of sins, that is to wit, *Iesus Christ*, which is and shalbe the high preest for euer: So are we taught also by other texts, that there is but one only Sacrifice once offered for all sinnes, and to obtayn euerlasting life, which is, the death and passion of *Iesus*

Christ

Christ our Sauiour. And that we need none other Sacrifice for the remission of our sinnes but only that. This is the very text of the Apostle, which is so playn and cleere as nothing can be more. By the which will we are made holy, euen by the offering of the body of *Christ* once for all. For by that one offering hath he made them perfect for euer, which are to be sanctified: & where remission of sinnes is, there needes no more Sacrifice for sinne.

Hebr. 10. 10 14. 18.

Which words of the Apostle are a very definitiue sentence pronounced against the Masse. For if there be no more offering for sinne, what shall become of the masse, seeing it is no other thing in substance (as the very words of the consecration doe declare) but a Sacrifice and an offering for the forgeuenes of the sinnes of the quick and the dead? And in very deede the Catholick Schoolemē not being able by any meanes to rid themselues of these textes which are so playne and cleere, do say for their refuge, that the Mas is not a very Sacrifice in deed, but a remembrance of the only and true Sacrifice of our Lord *Iesus Christ*.

But the answere to this shift of descant

descant is very easie. For seeing they doe maintayne that the very body of *Christ* is in the mas, and that the bread of the singingcake is changed into his very body, and the wine into his very blond: And that they breake his body in peeces, and offer vp both the body and the blond in Sacrifice vnto God: It followeth of necessitie, that their opinion is, that it is a very Sacrifice and not a remembrance only.

On the other side, the protestants doe say that the remembrance of the true Sacrifice of *Iesus Christ*, ought to be done by celebrating his holy supper after the same maner that he hath appointed it. For he hath ordayned that his Supper should be celebrated by many at once, because it is a sacramentall communion of the body and blond of our Sauiour, by the which we are made one body, and as it were one loafe in *Iesus Christ*, & become partakers of one selfesame bread of euerlasting life.

Whose are the wordes of S. *Paule* vpon the same matter: Is not the cup of blessing which we blesse, a partaking of the blond of Christ? And is not the bread which we breake a partaking of

1. Cor. 10. 16. 17.

the

the body of *Christ*? For we that are many are one loafe and one body, because we be al partakers of one bread. By which text it appeareth euidently that the remembrance of the Sacrifice of our Sauiour ought to be vsed in celebrating the holy Supper by many together, accordingly as when he did institute and celebrate it with his Disciples, they were many together. And so consequently it followeth, that the Masse neither is, nor can be a true remembrance of the sacrifice of *Christ*, seeing that none taketh part of it but the priest him selfe. Now let vs come to the Canones.

The Canons which we haue alleaged in the former Chapter, when we spake of the Lordes Supper, doe sufficiently confute this Transubstãtiation (which is the very principall parte and foundation of the Masse:) And therfore we will speake no more of that point. But I will speake of certain difficulties, into the which the Transubstantiatiõ hath led the schole diuines, as it happeneth commonly (according to the saying of the Logicians) that in admitting one absurditie, there follow many moe. The schole doctors

Absurdities rising of Transubstãtiation.

doctors hauing once graunted that the bread and wine in the Masse, are Transubstantiated into the very body and bloud of our Lord *Iesus Christ*, are greatly troubled how to resolue diuers other questions, which haue growen vpon the same matter. Pope Innocent the third reciteth one of them, which he sayth was greatly debated amongst ỹ sayd Scholedoctors, (howbeit in such sort, as they knew not how to determine it) That is to witt, whether the water which the preest putteth into the chalice with the wine, be transubstātiated into bloud or not, for they imagine, that water must nedes be put into the chalice where the wine is, bicause it is written that out of the side of our Lord Iesus Christ, there did issue both bloud and water.

C. Cum Marthæ quesiuisti. extr. de celebr. Miss.

Notwithstanding, their opinion is, that there ought to be more wine than water. For Pope Honorius the third, did sharply checke a certayne Bishop, who in singing masse did put more water in his chalice then wine: wherupon grew a great disputation amongst the Scholediuines, as Pope Innocent, reporteth. For some of the

C. Pernicioſus. extr. co

held

held opinion, that the water was not Transubstantiated into wine, but remayned naturall water still, bicause (say they) there was water in the bloud which issued out of the side of our Lord Jesus Christ, when he was vpon the Crosse. And therfore, seeing that the wine in the Chalice at the masse tyme, is Transubstantiated into the very bloud: it must needes be, that the water remayneth water still, to the ende that there be an answerable resemblance, aswell of the water as of the bloud. Others sayd, that although it were graunted that water, must needes remayne still in the Chalice with the bloud, yet notwithstanding it must alwayes be beleeued, that the water which the priest puteth into the Challice, is turned into the selfe same water which issued out of the side of our Lord *Iesus Christ*. Which opinion seemeth to haue most shew of wit, and most proportionble resemblance agreeing to the matter, though at the first sight it might seeme an absurde thinge, to saye that water is turned into other water. For looke by what reason the wine is transubstantiated into the very bloud, by

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the same reason is the water changed into the water.

The third opinion is taken out of *Galene*, and other Phisitions, which say that mannes body is compounded of fower humors. That is, of blond, of flewme, of melancholy, and of choller: and therfore (say they that are of that opinion) it is very like, that when the Euangelist sayd, that with the blond there issued water out of the side of *Iesus Christ*, he meant that there issued out fleame, which is a watry humor: Wherupon they doe conclude, that in the Masse water was changed into fleame. But this opinio was condemned by the sayd Pope *Innocent*, in a letter which he sent to the Bishop of *Ferrara*. C. in quadã extr. de celeb. Miss.

The fourth opinion is of such as vphold that the water also is changed into blond, as well as ỹ wine. Which opinion the said Pope *Innocent* graunteth to haue in it, not most truth, but most likelyhode of trueth: Because (saith he) water is often times in the Scripture taken for the multitude of the people: so as the vnion which is made betwixt the water and the wine by the transubstantiating of the same

water

water into wine, doth signifie vnto vs the true knitting together of *Christ* with his people, by such a bonde as cannot be broken. Truely, a reason drawen out of a quintisens of the subtilties of *Scotus*, otherwise called *Duns*. Marke here the goodly questions, or rather the fonde and heathenish dotages, wherin the Schoolemen and the Popes haue wrapped themselues, by the meane of their Transubstantiation.

Likewise also they finde themselues greatly cumbred in answering these other questions: that is to wit, if a mouse or a rat doe happen to eate the Sacrament of the hoast, whether he eat the very body or the accidents only. Again, whether the Accidentes can be without a subiect, and whether Accidentes can be eaten or no. Also, wherher the Accident without the subiect may haue the tast of the wine, and geue nourishment to the body: and such other vaine questions, whereof they can geue none but very absurde resolutions, because the presupposing of transubstantiation, is nothing but absurditie.

Beside this the Canons say not

that

that our Lord *Iesus Christ* did ordayne the Mas, but they affirme that it was S. *Iames*, and S. *Basill*. for these be the wordes of the Canon: *Iames* the brother of our Lord according to the flesh (who had the first charge of the Church of Ierusalem) and *Basil* the Bishop of Cesarea (whose knowledge in the Scripture hath been renowmed throughout the world) haue brought vnto vs the celebrating of the Masse. But yet neither S. *Iames*, nor the other Apostles, nor the Euangelistes, haue at any time spoken of the masse in their writings: so as there is no likelihood of truth in the report of this Canon, that S. *Iames* should be the inuenter of the Masse. Neither were it to any great purpose to say that onely *Iames* of all the other Apostles, was the first founder and setter vp thereof. For, had it been a good thing, the rest of the Apostles would haue allowed it as well as he: and not being good, he would haue allowed it no more than the residue did. Besides this, S. *Iames* hath no more spoken of it in his Epistle, than the other Apostles haue spoaken of it in theirs. Neither is it to be beleeued that any of them would adde

The inuention of the Masse fathered vpō S. Iames, & S. Basill.

C. Iacobus de consec. dist. 1.

aught

aught to the ordinances of *Christ* their Maister.

C.nocte. de Cons.dist.1

And as for S. *Basill*, the Canon hath vnlicly ioyned him with *S.Iames*, to haue helped him to make the masse. For he was 350. yeares after *S.Iames*. Moreouer, there are other Canones, which doe father the inuenting of euery part of the Masse vpon other foūders. As for example, the vsing of vnleauened bread, and the putting of water into the Challice with the wine, they father vpon pope *Alexander* the first. The *Sanctus, Sanctus Dominus Deus Sabaoth*, and the inuention of the Corporace, they attribute to pope *Sixtus* the first. The inuention of *Gloria in excelsis*, to pope *Telesphorus* the first. The inuention to vse chalices of golde and siluer (which wer wont to be of wood and glasse.) To pope *Vrbane* the first. The singing of the great Creed at the Sondaies masse, to Pope *Marke*. The saying of *Confiteor* in the beginninge of the Masse, To Pope *Damasus* the first. The standing vp of the people when the priest singeth or saieth the Gospell, To Pope *Anastasius* the first. The kissing of the pace, to Pope *Innocent* ỹ first The inuentiō of anthems.

C.Eccles. dist.2
C.Sacra.de cons.dist.2
C.vasa.eo. dist.1.
C.Apost.eo
C.Pacem igitur eo. dist.2.
Io.Stella venetus de vitis Pontific.

taken

taken out of the psalmes of *Dauid*, and the Introites, and Graduels, to Pope *Celestine* the first. The inuention of the nine *Kirieleysons*, of the *Alleluya*, and of the offertorye, to pope *Gregory* the first. The *Oremus* against ỹ Turks Pagans, and Infidels (which in that time did make great warres vpon the Christianes) to Pope *Calixte* the third. The long prayers which are in the secrete words of the consecration, to Pope *Leo* the first, and to diuers other Authors. So as S. *Basill* is not found to haue done any thing toward the building of the Masse, as may appeere by the Historiographers which haue written the liues of the Popes, and by the Canones which speake of their particular inuentions.

Now these Popes that haue inuented and added euery one somthing to the Masse, were not al at one time. For betwixt the first and the last that are here spoaken of, there was more than a thousand yeares: which sheweth plainly inough, that the Masse is but an inuention of men, and therfore deseruerh not to be of such estimation as the Romish Catholicks doe reken it. For it ought to be sufficient for vs,

to dwell vpon the holy ordinances and institutions of God, and to let goe the inuentions of men, seeing that the Scripture forbiddeth either to adde or to diminish aught from Gods word.

Inconueniences insuing to such as heare Masse.

Yea and there are some Canones that seeme to disalow the Mas. For among the rest, there is one which cõmaunderh euery man to receiue immediatly after the consecration: vpon payne of excommunication, so as by that Canon it may be sayd, that all such as be nowadayes at Masse, are excommunicated euery one, saue only the Priest, because none receiueth but he only. These are the expresse words of the same Canon: After the consecration, let them all communicate, except they will be put out of the church: for the Apostles haue so ordayned, and the holy Romane Church doth so obserue the same.

C. peract. de consec. dist. 2.

There is also another Canõ which forbiddeth vpon the same paine of excommunication, that any man should heare the Masse of any Priest which keepeth a Concubine or any other woman. These are the words of the Canon. We doe commaund moreouer

that

that no man doe heare the Masse of any Priest, whom he knoweth assuredly to keepe a Concubine, or any other woman in his house: for so hath the holy Sinode ordayned vpon payn of excommunication. C. Præbet. dist. 32.

By which Canon it appeareth, that a man shal in these daies hardly heare a Masse, without putting himselfe in danger of excommunication, by reason of the notorious whoredome and bawdry which is amongst the most parte of Priests. And moreouer, the Canons denounce those persons to be Idolaters, which heare the Masse of any Priest or Deacon that is a Fornicator. For thus saith a Canon taken out of S. *Gregory*. If any Priest, Deacon, or Subdeacon, be stayned with the sinne of fornication: we in the name of the father almighty, & by the authoritie of S. *Peter*, doe vtterly forbid him to come into the Church, vntill he haue done penance, and made amendes. And if they continue in their sinne, let no mã presume to heare their diuine seruice: for their blessings shall be turned into cursings, & their prayer into sinne. And this doth the Lord himselfe witnesse, where he saith by his Prophet, *I will* C. Si qui sãc dist. 81.

curse your blessings. And as many as disobay this holesome commaundement, shall fall into the sinne of Idolatry.

Were this Canon wel vnderstood of the infinite number of poore ignorant soules that hold of the Romish Religion, and doe ordinarily hear the Masses and other Church seruices of lecherous priestes: I beleeue, they would rather forbeare it vtterly, than defile themselues so wretchedly with Idolatrie. And (as saith this Canon) receiue the curse of God in receiuing the blessing of such a priest. But ignorance accompanied with error, which hath been long bred and rooted in the Romain Church, doe cause the poore people to be content to heare the masses of these Fornicators. But if a maryed Priest should sing them a Mas, they would stone him to death, and not allow his masse to be good.

Behold what power long forgrowen error hath ouer poore ignorant people, and how strangely the tirany therof causeth their wretched consciences to goe astray. For by the auncient Canons it is a cursed thing to shun the offering of a maryed priest. or to beleeue that the same is to be despised because he is marryed.

These be the very words of a Canon taken out of the councell of *Gangra*. If any man make difference of a marryed Priest, in forbearing to come to his offering, as though he might not doe it because he is marryed: Curſed be he. C. Si quis. dist. 28.

And there is yet another Canon which saith that no Priest hath power to consecrate singingcakes, except he be a man of good life. Which thing should make the Romish Catholicks to thinke that they put themselues in great danger of Idolatry, when they worship the singing cake, although it were admitted that their doctrine of Transubstantiation were true, which thing the Protestants doe still deny. For questionles, by this Canon all be Idolaters which worship the singing bread that is consecrated by priests of euill life, as the most part of them be. These be the very wordes of the Canon: The prieſtes which minister the body and bloud of the Lord vnto the people, doe wickedly, in beleeuing that by the law of Christ, it is the wordes which the priest speaketh, and not his good life which make the consecration of the Sacrament: And that to doe the same, there nedeth but only the solemne pronouncing of the prayer, without any C. Sacerdotes. 1. q. 1

merit of the prieſt: for it is written, that the Prieſte which hath any blemiſh in him, may not approch to the Lord to offer any Sacrifice vnto him.

So then by this Canon it may be well ſaid, that in theſe dayes there are very few Prieſtes which haue power to conſecrate.

Moreouer, in theſe dayes they obſerue no parte of the Ceremonies appointed by the Canons, in the ſaying of their Maſſe. For they ought to ſing the Maſſe in ſingle linnen cloth, and not in ſilks of colors. Theſe are the expreſſe words of the Canon. By the opinion of vs all, we ordain that no man preſume to celebrate the Sacrifice of the Altar in cloth of ſilke, nor in any other cloth of color, but in linnen cloth only, conſecrated by the Biſhop, That is to ſay, made and wouen of flax which groweth vpon the earth, Euen in ſuch like ſorte, as the bodye of our Lord Ieſus Chriſt was buried and wrapped in a ſimple white ſheete made of flax.

C. Conſulto de conſecra. diſt. 1.

There muſt be two at the leaſt to help a prieſt to ſay Maſſe

Neither ought they to ſing or ſay Maſſe without two aſſiſtantes, leaſt they ſhould offend in the congruity of Grammer in hauing but one, when they ſaid *Dominus vobiſcum*, and *Orate pro me*

pro me fratres, speaking in the plurall number. But yet this notwithstanding, the most part of Masses are said nowadayes but with one Clarke to accompany the priest, yea and often times the Priest is constrayned to answere himselfe, as it is sayd by a common prouerbe of a priest named *Martin*. These be the very wordes of the Canō: It is also ordayned that no priest shal presume to say masse, except he haue two assistants, so as he himselfe may be the third. For when he saith in the plurall number, *the Lord be with you*, & these words of the *Memento*, *Brethren pray for me*, it is very conuenient that other folks should answere of themselues to his salutation. So as if all these Canons be well considered, euery man may well perceiue, that the Romish Catholicks haue no great reason to make so great account of their Mas, or to thinke the Protestants to be in error, in that they will neither come at it nor allow of it.

C. Hoc quoque de consec. dist. 1.

An apology
Of Maryage.
The ix. Chapter.

As cõcering marriage, ỹ doctrine of the Protestauntes differeth not much from the doctrine of the romish catholickes. In deed the Catholickes do terme it a sacrament, and the protestantes say it is a holy institution of God, but not a sacrament: because that in euery sacrainẽt, there must be an outward signe to bee discerned wᵗ the eie, and an inward thing signified, which is inuisible, as I haue sayed of Baptisme heretofore, shewing that in that sacrament, the water is the outward signe, and the washing of the soule is the inward & inuisible thing signified: And in ỹ supper of our lord, the bread and the wine are the outward signes, and the body and the blood of our Lord Iesus Christ bee the things signified, which our soules do receiue inwardly and spiritually.

But it cannot be sayd, that in marriage ther is an outward visible signe and an inward & inuisible thing signified: And therfore it is not a Sacrament. Agayne the Protestants affirm that marriage is honorable amongst

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all sorts of people, be they lay men or men of the church, noble or vnnoble, rich or poore, because God hath instituted it, and hath permitted the vse thereof to all persons of what quality soeuer they be, and to celebrate the same at all seasons: And that to make gloses and limitations or restraynts of ỹ which God hath set at liberty, is to goe about to be wiser than God, which in deede is starke foolishnesse, beastly presumption, and heddy trayterousnesse. Contrarywise the romish Catholickes holde opinion, that it is not lawfull for men of the church to be married at all, nor to celebrate any marriage in Lent, in Aduent, and in the foure ember weeks. And the reason whereupon they haue founded this doctrine, is that they haue imagined it to be a staynning and defiling of the Churchmen, (which doe handle sacred thinges) to be married: In so much as there hath bene some of thē, which haue termed second marriages by the name of honest fornicatiō. And yet for all their forbidding of Priestes to be married, they haue allowed thē to keep concubines, as we haue sayd before, in the fourth chap. By meanes wher

The Papists make fornication lawful, and mariage vnlawfull.

C. Hac ratione. 11. q. 3 C. Non oportet. & seq. 33. q. 4

whereof they haue geuen them leaue to transgresse Gods commaundemēt which saith, *thou shalt not commit adultery*, by taking from them the liberty of Marriage, which god doth allowe to all persons. But if it should be asked them, wherfore prieſtes (whom they esteme holy and sacred persōs) should not vse marriage, which they call a sacrament: what would they answere? For sacramentes are meeteſt thinges for sacred persons. And if marriage be a sacrament, (as they holde opinio. it is:) can it defile those which participate the same? Truely it is as absurd a thing to say that a Sacrament can defile, as to say that whiteneſſe can make blacke. Thus doth it followe that God is better honored, and his ordinances are more sincerely observed by the doctrine of the Protestāts, than by the doctrine of the catholicks. The doctrine of the Protestantes is clerly founded vpon ỹ holy scripture, whereby Marriage is commaunded to all such as haue not the gift of stayednes, as before is sayd in the fourth chapter. For when God ordayned mariage first of all at the creation of world, he gaue this generall rule: It

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is not good for man to be alone. Also S. Paule geuing an other generall rule thereof, sayth thus: For the auoyding of whoredome, let euery man haue his wife, and euery woman her husband. And in an other place he sayth, that to forbidde mariage is a deuilish doctrine. And how thē can the followers therof avow, that their doings in that behalfe are acceptable vnto God? Therfore it is easy to iudge, whether of the parties are best grounded vpon the word of God, namely whether it bee the Protestantes, (who hold opinion that the celebration of Marriage is lawfull to al people, and at al seasōs:) or the Romish Catholickes, which mayntayne that it is not lawfull for Priestes, Monkes, and Nunnes: nor ought to be celebrated in the lent, aduent, or the foure ember weekes.

Gen.2.18.
1.Cor.7.2.
1.Tim.4.3.

That the Mariage of Priests is lawfull.

There be Canons also, which doe flatly cōdemne the doctrine of the romish Catholickes in this poynte, and which affirme that marriage ought not to be forbiddē to men of ỹ church, which thing was also maintayned by a good Bishoppe named *Paphnutius*, (although himselfe was neuer married) in the first generall counsell holde at

at Nice in the countrey of Bithinia, In ỹ raigne of ỹ Emperor *Constantine* ỹ great: which opinion of his was followed by consẽt of al ỹ counsel. These are ỹ words of the Canõ: The counsel of Nice intending to correct the liues of the Ecclesiasticall persons, made certayn lawes called Canons: in consulting wher upon, it seemed to incline to the bringing in of a law, to forbid Bishops, Priests, Deacons, and Subdeacons to lye with theyr wiues which they had taken in marriage before their entring into holy orders. Then *Paphnutius* standing vppe, spake agaynst it, saying that marryage is an honorable thing, and that it is chastity for a man to vse the company of his owne wife. And so he perswaded the Counsell, not to make any such law: alledging this reason both right graue and of great importãce, namely that it might be an occasion of fornication to the ecclesiasticall persons thẽselues, or to their wiues. Such matter did *Paphnutius* alleadge, notwistanding that he himselfe was neuer married: and his aduice was allowed byall the counsell, in so much that there was no law made then cõcerning that article, but the matter was left at liberty for euery man to do as he

C. Nicena. dist. 31.

listed

listed. Loe here a very notable and auncient canon, which hath euerſince bene obſerued and kept in the eaſtern churches, which would neuer ſuffer themſelues to be bound to the vow of ſingle life. And if the weſterne churche of Rome had done the like: Prieſts had neuer filled the world with ſo muche whoredome and wickednesse as they haue done. And vnto this Canon of the counsell of Nice, is agreeable the fifteth chap. of the Apoſtolick canōs, (which are allowed, for good & Catholick in the Decrees of *Gratian*) where it is sayd thus: If any Byſhop, prieſt, deacon or Subdeacon, or any other man of the order of Prieſthood, doe abſtayne from marriage, or from eating fleſh, or from drinking of wine, not to make his mind more apt to the exerciſes of godlines, but as in way of miſliking them, forgetting that God hath made bothe male and female, and that all his creatures be good thinges, and ſo thereby blaming and ſlaundering that, which god hath created, let him be corrected, or depoſed and put out of the Church. C. Quoniã dist. 31. C. Placuit. dist. 26.

By which Canon is condemned not onely the prohibition of mariage vnto prieſtes, but alſo the forbidding

of

of men to eat flesh vpō certayn daies, whereunto doth well accord, that which S. *Athanasius* did write to one *Dracontius* a Moonke, who refused to be a bishop, because he imagined that the Monkes life had more holines in it, by reason that the Moonkes dyd obserue more scrupulously the prohybition of marriage, and the eating of certayne meates. Well then (sayth he) let not such things be alleadged to thee by such as counsell thee to shunne the charge of a Byshop. For I haue knowne Byshops which haue bene great fasters, And Monkes which haue bene great eaters: And Bishops which haue dronk no wine, & Monks great drinkers of wine: Byshops which haue bene workers of miracles, & Monks which haue wrought none. Agayne diuerse Byshops haue abstained from marriage, and many monks haue bene maried and had children: And contrariwise, there haue bene many Byshops maried and bene fathers of children: and many Monkes vnmaried. And there haue bene clergie men that haue eaten and drunke, and Moonkes which haue fasted: For both of them be lawfull, and none of them both is forbiden, but euery mā may lawfully chose

Athanasius in his epistle to Dracontius.

which

which he listeth.

whereby this good doctor doth playnly declare, that in his time marriage was not forbidden to menne of the clergye, nor to any monks. And in like manner the auntient Canons accurse al those, which in exalting virginity do condemne marriage. These be the wordes of the Canon: Whosoener keepeth virginity or single life, as in derogation of marriage, cursed bee hee, because his folowing of virginity, is not for that it is good and holy. And in very deed, the true virginity is ỹ which consisteth in the mind rather than in the body, as witnesseth an other Canon, saying: It is much better to haue the soule a virgin, than the flesh: yet wer it good to haue them both so, if it may be. But if wee cannot bee chaste to the worldward, let vs yet at the lest be chast towardes God. For a true virgine maye wel be misaled, but she cānot be made a whore, because the godly virgine is the church of God, and her chastity cannot be defiled by the brothelhouse. For the chastity of the minde abolisheth the infamy of the place.

C. quicūque dist. 31.

C. 2. 32. q. 5

For the understanding of ỹ which Canon, we must haue an eye to the tyme

time of the primitiue Church, when diuers among the heathen men did put their bondslaues (whether they were wiues or maydens) into brothel houses and common stewes, to rayse gayne of the shamefull abuse of their bodies. And it fel out oftentimes that their poore slaues were Christians, and yet full ill against their willes, they were faine to suffer that shamefull abuse in their bodies, and to become as it were open brothels and harlots, to make gaine to their Masters. Wherof they are excused by this Canon, as hauing only their bodies abused by a forcible constrainte, and not their mindes by consent of their willes. Now therfore it may wel be discerned by these Canones, whether this doctrine of the Protestants concerning mariage, ought to be reputed erroneous or not, and whether it be not more agreable to Gods word, and the auncient Cannons, than the doctrine of the Romish Catholickes.

And now let vs proceed on.

Of

¶ Of princes and Magistrates.

The x, chapter.

THe Protestants hold opinion that all such as dwel within the lands, Dominions, or Pounces of any Prince, be they naturall subiectes or free Denizens, ought to yeald faithful obedience to him, and also to all Magistrates vnder him, without any exception of persons, or of their goods. And that they ought to acknowledge and to honor him as Gods Lieutenant vpon earth, hauing the sword in his hand, to minister iustice to al men, and to be the defender and maintayner of Gods commaundements, and to cause his Subiectes to obay them. Also they hold opinion, that all folke ought to pray to God for the preseruation and prosperitie of the Prince, and of all other Magistrates. And they beleeue that to disobay ỹ prince, is a disobaying of God who hath set him vp. And that mẽ must obay him, not only for feare, but also for the duety of conscience, which doth binde vs

to obay God, and so consequently the Prince whom God hath commaudes vs to obay.

The clergy exempr thē selues from the obedience of princes.

But the opinion of the Romish Catholicks is, that such as are of the clergie be exempted from this generall rule, and that they be not the subiects of temporall Princes, but of the pope: And that so by consequence, the prince neither may, nor ought to leuy any tribute, bencuolēce, loane, or subsedy of the Cleargie of his Countreis, nor of their goods: Accordingly as Pope *Boniface* the eight in one of his decrees expressly forbiddeth all Kings, Princes, Dukes, Earles, Barons, Potentates, Captaines, Officers, Gouerners of Cities and Castles, and all other persons, of what estate, degree, or condition so euer they be, to doe the like vpon paine of present interditing and excommunication, whereof none other but only the Pope himselfe can geue absolution.

c. Clericis. de immunit eccles. in 6.

Also they hold opinion, that the Prince (whom they tearme secular) hath no authoritie in matters of Tenthes, nor in matters of Matrimony among the lay people, nor in many other such like things.

Thirdly

Thirdly, they hold opinion that the Pope hath power to put down kings and Princes, and to deprive them of their Realmes and Principalities, as Pope *Gelasius* vaunteth himselfe in an epistle sent to the Emperor *Anastasius*: wherin he allegedgeth the example of Pope *Zachary*, who deposed king *Childerike* of Fraunce from his kingdome, not for any wicked doings (sayth he) but because he was vnfitte to be a king. And did set vp king *Pipin* the father of *Charlemaine* in his place. Also by reason of this great authoritie, which the Popes tooke to themselues ouer kinges, they be puffed vp with such pride, that they compare themselues to the Sun, and to Golde, and kinges and Emperors to the Moone, and to leade: tearming themselues the masters of them, as the same Pope *Gelasius* did write to the sayd Emperor *Anastasius*.

The Pope chalengeth power to put downe Princes.

C. alius. 15. q. 6.

c. Solita. extra. de Maior. & obed.

c. Duo. 2. quæ. 6. dist. 96.

Euery man therefore may iudge whether doctrine is the better, either that of the romish Catholicks, (which doth so limmit & cut short the authoritie of kinges and Princes, to augment the greatnes of the Popes and Prelats.) Or that of the Protestants,

which doe not challenge, but disalow such limitations, affirming that the Pope hath no such iurisdiction ouer the Subiects of kings and Princes. And seeing that Princes be the Lieutenantes of God here on earth, holding their Scepters and Crowne of him: No doute but the honor which is done to them, is done to God himselfe. And so consequently, God is better honored by the doctrine of the Protestantes, than by the doctrine of the Romish Catholicks.

The doctrine of the Protestantes is groūded euidently vpon the word of God, which commaundeth all men (without exception of any person) to obay the Prince vnder whose Dominion they dwell, not only for feare of his sword, but also for conscience sake. These be the words of S. *Paule*, who speaketh generally: *Let euery man be subiect to the higher powers, for there is no power but of God, and the authorities that be, are ordayned of God, and therefore we ought not to be subiect for fear of displeasure only, but for conscience sake also.*

Rom. 13. 1. 5. & Tit. 3. 1.

And hereupon S. *Chrisostome* saith that this rule is so generall, that there is neither Apostle, nor Euangelist, nor

nor Bishop, nor other person, that is exempted from the obedience of the Prince. And likewise S. *Peter* speaking to al Christians, and to al Gods chosen flock, sayth thus: *Submitte your selues to all ordinance of man for the loue of God, whether it be to the king as to the chief, or to the gouernors as to those which be sent and oppointed by the Prince to punish malefactors, and to prayse the well doers.* 1. *Pet.* 2. 13

And the reason why euery one ought to yeald obedience to ỳ Prince, is, because the charge and estate which Princes take vpon them, is of God: For, the Scripture doth call Princes Gods, because they are the Lieuetenants of God. And therfore next after God, we ought to feare and honor the Prince, as sayeth S. *Peter*: *Feare God and honor the king.* *Deut.* 1. 16. *Psal* 82. 1. 1. *Pet.* 2. 17.

And as *Salomon* doth also teach vs, saying: *My Sonne, feare the Lord and the king.* *Prou.* 24. 21.

And it is to be noted that in these textes, the king is put next after god, as his Lieuetenant presenting God himselfe. And we ought not onely to honor and feare the prince: but also to pray to God for him, and for all those which are in authoritie vnder him, ỳ their gouernment may be in peace

and tranquility, and that we may liue vnder their obedience in the seruing of God with all godlines and goodnes. These be the very wordes of S.

1.Tim.2.1. *Paule: I warne you therfore that before all other thinges, you make intercessions, prayers, supplications, and thankesgeuinge, for all men, and specially for kings, and for all such as are in authoritie vnder them, that we may leade a quyet and a peaceable life in all godlines and honesty: For that is acceptable before God our Sauiour.*

And it is not for any man, not only to exempt himselfe from obaying the prince, but also to deny to pay him tribute, seeing that our lord *Iesus Christ* did pay it, and hath commaunded to pay it. S. *Paule* doth also witnes the same thing, saying ỹ the duty of conscience commaundeth vs to pay tribute to princes, because they be the ministers of God, and serue thereunto. Therfore geue vnto euery mā (sayth he) that which is due vnto hym. Tribute to whome tribute belongeth, custome to whō custome pertaineth: duty to whom duety belongeth, and honor to whom honor is due. To be short, next after God, wee owe to the prince all obedience, honour and feare: neither ought wee to thinke it straunge, that

Math.17. 27. & 22. 21.

Rom.13.5. 6.7.

God

God shoulde haue the cheefe preheminence, seeing that the prince is but his minister and seruant, and that the Liefetenant ought not to goe before him which putteth him in office, nor the seruant before the master. And that was the cause why *Daniell* said so boldly vnto the king *Darius*, that he had made no fault in disobaying his commaundement, which he could not haue obayed, without offending both God and his own conscience. *Dan.6, 22.*

Also it was for the selfesame cause, that the obedience which the people of Israell did yeald vnto their king *Ieroboham*, (which caused Calues of golde to be made, and commanded the people to honor them) is condemned by the word of God. For in matters of Religion we ought to hold the generall rule which S. *Peter* teacheth, saying: *We must rather obay God than man.* *Act.4 20.* The reason hereof is the same that is alleadged by S. *Paule*: namely *That we be redeemed or bought with the precious bloud of our Lord* Iesus Christ, *which is a thing of so great and excellent price, that we ought not to turne away from the saluation which he hath purchased vs, for any thing in all the world.* *1.Cor.7.23.*

The Pope and his clergy ought to be in subiection to Princes.

We haue heretofore alledged some of the decretall Epistles of the Popes *Gelasius*, *Innocēt* the third, and *Bonface* the eight, by ỹ which they haue done their indeuour to thrust down emperours, kinges, and other Princes far vnderneath them: but the auncient Canons speake farre otherwise, for by them, euen the Pope himselfe (whensoeuer he cōmitteth any fault) ought to be corrected and punished by the Emperour, as Pope *Leo* the fourth auoweth and confesseth in his epistle written to the Emperor *Lewes*, which epistle is made canonicall. If we haue done (sayth he) any thing which wee ought not, or haue not performed the equity of the law towards your subiects, we are ready to amend our fault, by the indgement of yourselfe, or of your commissioners: for if we which should correct the faultes of other men, do worsse then they: we be not the children of the trueth, but (which thing I speake with great grief) we be masters of error, more thā others. Wherfore, we most hūbly beseech your maiesties clemency, to vouch safe to send hither some commissioners of yours, such as feare God, to informe you of our behauiour and to make as diligent

e. Nos si incompetenter 2. q. 7.

ligent inquisition thereof, as if your imperiall maiestie were here present in proper person: and to search out the trueth by peecemeale, not onely of the thinges afore mentioned, but also of all other matters which may haue bene reported vnto you: So as by that meanes al things may be determined by lawfull examinatian of the case, and nothing remayne to be discussed and decided hereafter. By which Canon it appeareth playnely, that the Emperour of Rome hath power and authority to inquire of ỹ misbehauiour and misdealings of the pope, and that he may by lawful iudgement, condemne and punish him when he doth amisse. We do also read in S. *Gregory* (who is esteemed for one of the best Popes) that in his epistle which he wrote to the kings of frãce of Englãd, and of the westerngothes, he did alwaies call them his children. But when the wrate to the Emperor which raygned in his tyme, whose name was *Mawrice*, hee called him his Lord, and spake very humbly vnto him, as vnto hym that was his soueraygne, declaring that he did, and would obay the sayd Emperors most mylde commaundements, (for those

Greg. Epist. lib. 4. epist. 29. Lib. 5. epist. 163. lib 6. epist. 194 lib. 7. epist. 114 120. 126. lib. 8. epist. 2. lib. 9. epist. 60.

be

be his termes that he vseth. There are other Canons also, by the which all power of Soueraintye is attributed vnto princes, as well ouer the lay people, as ouer the clergye, and ouer the goodes both of the one and of the other. These be ỹ very wordes of the Canon. S. *Peter* in fishing found tribute in the mouth of a fish, because that the church ought to pay tribute, of such outward good as are sene to al mẽ. And the case so standeth, that for his tribute he was commaunded to pay, not all the whole fish which he had caught in fishing, but onely the peece of siluer which he had founde in the mouth of the fish which he had caught, because the church it selfe or the preheminence of the place, ought not to be geuen to Emperours, and Kinges, nor to be put in subiection to their power. But surely (as I sayd before) that which was found in the mouth of the fish, is commaunded to be geuen for the tribute of *Peter* and of the Lord, because wee ought to pay tribute vnto princes, of the outwarde goods of the church, according to the auncient custome, to the end they may mayntayne & defend vs in good peace and quietnes.

c. Tributum 23. q. 8.

By

By which canon it appereth, that princes may as well rayse tribute vpon men of the Church, as vpon ỹ lay people, although they may not take authority in deuine matters, further than to cause obedience to be geuen to the commaundements of God, as it is sayd in an other Cannon in expresse wordes. When Emperors make wicked lawes to maintayne falshood agaynst the trueth, it serueth to trye the true beleuers, who are crowned with martirdom for perseuering in the truth. But when they make good lawes and edictes to mayntayne the truth agaynste the falshood, the persecutors are strickē in fear by it, and such as vnderstand the truth do amend themselues. Whosoeuer therefore, doth refuse to obay the edictes of the Emperoures and princes that mayntayne the true doctrine, doe procure themselues great punishment: but as many as refuse to obay the edicts made agaynst the will of God, winne to themselues great reward. For euer since the tyme of the prophets, all kinges are blamed, which haue not prohibited, and rooted out from amongst Gods people, all such thinges as haue benē set vppe agaynst his commaundements. And these which

c. Imperatores dist. 9. Princes cānot bind mē to lawes that are agaynst Gods commandements.

which haue prohibited thé and rooted them out, are highly prayſed aboue al o-thers. *Nabuchodonoſor* being an Idolater, did make a trecherous proclamation, that all men ſhould worſhip his Image. But thoſe which refuſed to obay the vngodly law, dealt faythfully and holyly. With this Canon agreeth an other canon taken out of S. *Auguſtine*, who in expounding the texte of S. *Paule*, (where it is ſaid) that he which reſiſteth the Prince reſiſteth the ordinance of God, ſpeaketh in theſe termes. He that reſiſteth the higher power, doth reſiſt the ordinance of God. Yea, but what if he commaund vnlawfull thinges? truly in that caſe thou muſt nót obay him. Conſider the degrees euen of mens lawes. If the ordinary iudge commaund a thing, he ough to be obayed, but not if the gouernour command the contrary. And in this caſe thou deſpiſeſt not the inferior maieſtrate, but of the two thou choſeſt rather to obay the ſuperior, wher in, the inferior maieſtrate ought not too find himſelfe greued, for that his ſuperi-or is preferred before him. Moreouer, If the gonernour commaunde one thing, and the Prince an other: or rather, if the Prince commaund one thing, and God com-

C. Qui reſiſtit. 11. q. 3.

commaund the contrary, what will you say to that? God is the highest power, O my soueraine Lord, I beseech you to pardon me, you may cause me to bee put in prison, but god hath power to put me in hell fire. In this case thou must arme thy selfe with the buckler of fayth, whereby thou shalt be able to beat back all the fiery dartes of the deuill.

Now then, these Canons maynetaine the doctrine of the Protestants, which affirme that next vnder God, we ought to yeeld all obedience to the Prince, yea although he were an Infidell or a Runeagate as *Iulian* the Apostata was, of whom the canō speaketh thus: Albeit that *Iulian* the Emperour was an Apostota or backslider: yet had he christen souldiers that serued vnder him, whom whensoeuer he commāded to march forward in battaile for the defence of the common weale, they obayed him. But when he commaunded them to marche agaynst the Christians, thē they acknowledged the Emperour of heauen. *C. Iulianus. 11. q. 3*

And in good soothe, so little is the Pope inabled by the auncient Canons, to bereaue kinges and princes of their Realmes and principalities, that The Pope can geue agene away benefyces.

he

he cannot so much as geue away a Bishopricke in any Realme, without the consent of the prince vnder whose dominion the same is, as it appeareth by an Epistle of Pope *Leo* the fourth sent to the Emperours, *Lotharius* and *Lewes*, by the which he doth intreat thē to consent to bestow the Bishopricke of *Rets* vpon one named *Colon*. These be the very wordes of the Canon. Seing the church of *Rets*, hath bene so lōg tyme without a Shepheard, it is requisite that it should bee ayded by your maiesties authority, and maintained by the power of your gouernement. Wherfore after our most hūble salutatiō vnto you, we beseech your clemency to vouchsafe to graunt the gouernement of the sayed church vnto *Colon* your humble deacon, that by your maiesties licence, we may (with Gods helpe) consecrate him Byshop of the same. And if it stād not with your liking that he should be Bishop of that church, then we beseech your highnesse that he may haue the Churche of *Tusculan* which is now vacant, so that being by vs consecrated Byshop, he may geue thankes to almighty God and to your imperiall maiesty.

c. Reatina. & c. Lettis. dist. 65.

And it is not to be doubted, but y bothe

both in the time of the same Pope *Leo*, and before his tyme also, it was the ordinary custome, not to receiue any Byshop, without the consent of the prince, vnder whose dominion the bishoprick was. According whereunto it is sayd thus in an other canon speaking of ỳ same matter in these termes Forasmuch as we know that the church of God cannot be maintained without Shepheardes: we beseech your maiestye (as we are bonnd to do) to vouchsafe of your imperiall wisedome, (according to the custome in all auncient time obserued) to geue vs licéce by your maiesties letters patentes to prouide one, and we will therein obay your will and (by Gods helpe) consecrate him that shal be chosen.

To be short, not onely these foresayd canons, but also many others do witnes vnto vs, that nother any Byshoprick, nor yet the Papacy it selfe, may be geuen to any without consent of the Prince: so farre offis the Pope frō hauing authority aboue ỳ Prince. And whosoeuer will read S. *Gregory* (especially in the Epistle which hee wrote to *Maurice* the Emperoure) shall finde that he doth often tymes

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Epist. lib. 4. epist. 29. & lib. 6. epist. 170.

geue the Emperoure thanks for prouiding such & such a church of a good and meete shepheard, and how he declareth in diuers places, ỹ hee is and will, be obedient to the lawes and cõmaundementes of the Emperoure, as we haue towched here before.

Of the authoritie of the Pope and of the *succession, and discipline in* the order of the cleargy.

The xi. Chapter.

The Romish Catholickes hold opinion, that the Pope is the supreme head, chiefe Shepheard, and vniuersall gouernor of all the churches of Christendome: as vicar generall of our Lord Jesus Christ. And this doctrine they build vpon a likelihood of great conuenience; that Jesus Christ which is in heauen, should haue a liuetenant here below vpon earth, to pardon the sinnes of the repentant, & to prouide Curats and Shepheardes for the perticuler churches when they happen to be vacant, and to make

lawes

lawes and Canons to rule all christē-
dome in matters of religion & eccleſi-
aſtical policy. They ſay alſo, that this
authority ouer all the churches of the
world was geuē to S. Peter the firſt
pope of Rome, and ſo conſequently to
to his ſucceſſors, for becauſe our Lord
Jeſus Chriſt ſayd vnto him. *Thou art*
Peeter, and vpon this rocke will I build my
church, and the gates of hell ſhall haue no
power agayn ſt it: And I will geue thee the
keyes of the kingdome of heauen, and whom
ſoeuer thou bindeſt vpon earth, he ſhall bee
bound in heauen, and whomſoeuer thou loſeſt
vpon earth ſhabbe loſed in heauen. Mat. 16.18

But contrarywiſe the Protestants affirme, that Jeſus Chriſt alone is the ſupreme head, chiefe ſhepheard, and vniuerſall gouernor of the vniuerſall Church whiche is diſparſed throughout the world, and that when he went vp into heauē, he did not appoint any vickar or liuetennant to keepe his place, nother in deede was it needefull. For he that is abſēt himſelfe hath need of a liuetennant: but as for him, he is neuer abſent from his church, but is and alwayes will be with it by his ſpirite & deuine power, vnto the end of the world: So as to

Chriſt hath no need of any Liuetenant or vicar General on earth.

say that Christ hath neede of a liuetenaunt vpō yearth, as though he could not execute his office vpon yearth for all his being in heauen, is as much as to bereue him of his Godhead, which of it owne nature hath no lesse power and abilitie on earth and in hell, then in heauen where his manhode is resident. Wherof it inseweth (according to our first maxime) that the doctrine of the Protestantes in this poynte, is better thē the doctrine of the Romish Catholicke, because the honor that belongeth to Jesus Christ, is better yelded vnto him by that, then by the other. Lykewise ỹ doctrine of the protestantes is much better grounded vpon the word of God, then the doctrine of the Romish Catholicks.

For S. *Paule* doth teach vs, that Christ is the head of the church, not a head separated or set away frō it, but surely knit and ioyned fast vnto it, with all manner of fastninges & knittinges that a well vnited and well cōpacted bodye should haue. These be his wordes: To thend that by following the truth with charitie, wee should in all poyntes atteyne to full growth in him which is our head, that is to say in

Ephe. 4. 15.

Christ

Chriſt, vnto whome the whole bodye being throughly knitted and faſtned together, by all manner of faſtninges that may furniſh it out, doth take bodilye increaſe of the power that worketh within it, according to the capacitye of euery mẽber, to the full perfecting vp of it ſelf in loue. By which wordes euery man may eaſely iudge, that S. *Paule* ment to portray out vnto vs the great and ſingular cõiunctiõ of the head, (which is Chriſt) vnto his church, in that he ſayth, that he is knit, and faſtened to the ſame, by all manner of faſtenings requiſite to the full furniſhing out of a bodye.

And in an other place he ſayth likewiſe, that Chriſt is the head of the church, working all thinges fully in all the members of his bodye, which is the church. Whereupon it followeth very well, that we ought to haue no other head in the church, to execute and performe the office of Chriſt, forasmuch as the ſayd performance is reſeruid to Chriſt him ſelfe.

These be the very wordes of S. *Paule*: And he hath put all thinges vnder his feete, & ſet him aboue all things to be the hed of the church, which is his *Ephe.* 1, 22.

bodye, and the ful furnishing out of him, who furnisheth out all thinges fully in all men. Also in an other text of S. *Paule*, it is well declared, that ỹ church needeth not a liuetenant to hold the place of Jesus Christ her hed.

For he sayth ỹ lyke as the husband, is the hed of his wife: so is Christ also ỹ hed of his church. And were it meet ỹ a wife should haue a nother man in her husbandes stead: would not men say that the wyfe which would needs haue another man to supply her husbãds roome, were a whore? yes, and euẽ in lyke wise the chast and honest-minded church ought to content herselfe with her hed which is Christ, who is well inough able to gouerne the same, without a liuetenant, specially seing it should be but ill gouerned by such liuetennants as the most part of the Popes haue bene.

Eph. 5. 23. This is the very text of S. *Paule*: For the husband is the hed of the wyfe, euen as Christ is the hed of the Church, who is also the preseruer of hir bodye. Therfore, as the church is subiect vnto Christ, so lykewise let women be subiect to their husbandes. Moreouer when S. *Paule* maketh reckening of the diuers

offices

offices which are in the Church, he saith that for the gathering together and building vp of the same, Christ hath ordayned Apostles, Prophets, Euangelistes, Shepherds, and Teachers: and not that he hath appointed a Pope or an vniuersall Shepheardes haue supremacie ouer the vniuersal Church, which is dispersed throughout all the world. And yet it is very certain that S. *Paule* would not haue forgotten to haue spoaken of him, yea and to haue reckned him in the first place, if Jesus Christ had ordayned that there should haue bene a pope in his church, to haue bene his lieutenāt. These be the very wordes of S. Paul *Therefore he hath appoynted some to be Apostles, some to be Prophets, some to be Euangelists, some to be Shepheards, & some to be Teachers, to gather together the Sayntes through their working in the ministery, and to build vp the body of Christ.* Eph. 4. 11. And so it appeareth by this text, that there needeth no pope for the building vp of ỹ church nor for ỹ work of the ministery, but that ỹ offices before named by S. *Paule* are sufficient for ỹ purpose.

And as touching the text of Saint *Mathew* before alleadged, whereon the

Romish Catholickes doe build theyr doctrine concerning the Pope, saying that Jesus Christ hath builded his Church vpon S. *Peeter*, the first Pope, and geuen him all power ouer the vniuersall Church. The Protestances aunswere, that the *Petra* that is to say the rocke which is spoken of there, is the fayth whereby S. Peter had most stoutly confessed that Jesus was that Christ, the sonne of the liuing God. For S. Paule doth teach vs, that Jesus Christ is the head corner stone whereon we ought to build. And S. Peter himselfe doth witnes, that the true beleuers, (which haue their fayth builded vpon this corner stone christ) are as liuing stones, couched and cemented together vpon it, to fynish vp the building of the lords church. And as for ỹ authority which Jesus Christ gaue vnto Peter, as it is layd in the saine text: They layd also that he gaue the like to all the rest of his Apostles, as S. *Iohn* witnesseth.

Ephe. 2. 20.

1. *pet.* 2, 5.

Ioh. 20. 23.

So as it cannot be inferred vpon this text, that S. Peter was ordained to be the onely Soueraygn gouernor of the Christian Church, any more then the rest of the Apostles. And in

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an other place S. Paule doth wel declare that S. *Peter* had no more authority then the other Apostles: for hee putteth himselfe in the same degree of apostleshipp that Peter was. And whē he reckneth vp the chiefest Apostles, he reckneth first S. *Iames*, then Saynt *Peter*, and in the third place S. *Iohn*, wherein he had greatly ouershot himselfe (which cannot be sayd without blaming the holy ghost) if the saying of the Romish Catholickes be trew, who affirme that S. *Peter* was the Prince of the Apostles and had soueraygne authority ouer them, and ouer the whole vniuersall church. These be the very wordes of S. Paule: *For he which hath wrought by peter, in the office of Apostleship among the circumcised, hath likewise wrought by me among the Gentiles, and Iames, Cephas, and Iohn, who are esteemed to be the pillers, haue knowne the grace which was geuen me.* Gal. 2. 8. 9. Neither doth S. Peter in his Epistles, name himselfe Pope or prince of Apostles, or head of the church, or Christs vickar, but simply, an Apostle as the others. And when his companions did geue him charge to go preach in *Samaria*, he was so far of from pretēding to haue any prince-

ly authority ouer them: that he obayd them without gayneseing, as it is
Act. 8. 14. written in the Actes of the Apostles. And therefore it appeareth playnelye by all these sayings, that the doctrine of the protestantes is better grounded vpon the word of God, then the doctrine of the Romish Catholickes, and consequently that it is the moste auncient and true, according to our second Maxime.

Let vs now come to the Canons. Truely when I read these Canons, which I wil rehearse hereafter: I marvel that pope Eugenie the third (who authorised the decrees of Gratian and commanded that they should be openly red in the vniuersities) procured not the vtter defaceing & dissanulling of all the auncient Canons there gathered together, seing they be so directly contrary to the doctrine and authority of the popes. But it was the prouidence and will of God, that it should so be. Now then you must first of all vnderstand, that the auncient doctors of the church do ofte vse this name of pope, which signifyeth, a father, and in auncient time, was indifferently vsed to all Bishoppes alwell

The name Pope signified in olde tyme a Father, & now a Prince.

mean

meane as great. But in the end, the Bishop of Rome appropriated the same to himselfe alone, and from that tyme forth, this name of pope hath euer bene taken, (as it is still in these dayes) not for a father but for a supreme head and vniuersall Bishop of all the Christian churches of the world: which title of vniuersall is reproued by all the auncient Canons, & so consequently the estate which the pope of Rome doth take vpon him at this present, is condemned: For it is well knowne that he nameth himselfe the vniuersall Shepheard or Bishop, and that he chalengeth authority ouer all churches and councels. Now harken to the very words of a Canō which putteth him to his neckverse: Let no Patriarke at any tyme vse the name of vniuersall. For the Patriarke, which nameth himselfe vniuersall, taketh the name of Patriarke away from all others. But Godforbid that any of the faythfull should chalendge honor to himselfe, to the derogation of his brethren, be it neuer so little. Wherefore we beseech you of your charity, let none of you from henceforth in his letters, geue the title of vniuersall, to any man

c. Nullus. c. ecce. dist. 99.

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any more leaſt ye take away the title due vnto your ſelues by attributing the ſame vnduely vnto others. The next Canon following doth ſing the ſame ſong, which ought to be of ſo much ẏ more force among the Romiſh Catholicks for that it is taken out of an Epiſtle of S. *Gregory* ſēt to the patriark of *Alexandria*: Thus therefore doth he ſay in expreſſe wordes. Behold euen in the very preface of your letters which you wrote vnto me, you go about to caſt the proud name of vniuerſal pope vpon me, euen vpon me (I ſay) who haue forbiddē other men to vſe it. Wherefore I beſech your holines, euen of your curteſy, to do ſo no more, for you take from your ſelfe to geue to an other, without cauſe why. I ſeek not to aduaunce my ſelfe in tytles but in manners; neither thinke I that I ought to purchaſe honour to my ſelfe, with the loſſe of the honour of my brothers, for my honor is to honor the vniuerſall church, and to behaue my ſelfe vprightly towardes my brethren. And I thinke my ſelfe then moſt honored, whē euery of them hath his due honour yelded vnto him. But if your holines name me the vniuerſall pope: then in attributing the whole vnto me, ther is nothing

left to others: which God forbid wherefore let vs driue away these termes farre from vs, which inflame vs with vanity, and hurt charity. The reason of these Canons is very euident: namely, for that it is impossible for one man to gouerne the vniuersall church, and to be Bishop of the whole world, seeing that euen they which are best able, do finde themselues greatly combred in the gouerning of one onely Bishoprick well. Besides this the title of vniuersal Bishop, is to stately and proud to be matched with the true Shepheardes of gods church, which ought to walke in humility, voyd of al pride and ambition. The same thing is verified by a cano in these expres words Whosoeuer desireth supremacy vpon earth, shall finde confusion in heauen. And he that speaketh of primacie, shall not be nũbred amongest the seruãtes of God. Let euery body therefore study, not how he may seem greater thẽ others, but by what means he may most imbase him selfe. For hee is not the most righteous, which amongst men is most honored: but he is most honorable, which is most righteous Hereunto agreeth well the Canon which sayth that all churches are equall in authority, and that the church

C. Vlt. dist. 40.

Supremacy aboue others is to be eschued.

ch of Rome hath no superiority ouer other churches, This Canon is take out of S Jerom, and sayth thus. We ought not to think that there is any ods between the church of rome & the churches of any other place of the world. In *Fraunce*, *England*, *Affrik*, *Persia*, the *East*, and the *Indies*, and all the Barbarous nations do honor Christ, and obserue one rule of truth. If regard bee to bee had of authority: the world is greater then the City of Rome. Whereſoeuer there is a Byshop, be it at Rome be it at Eugubiū, be it at Conſtantineple, be it at Rhegium be it at Allexādria, be it at Thebes, or be it at Garmace: it is all of one worthines & of one ſelfſame degree of prieſthood. The greatnes of Riches, or the meaneſſe of pouerty, ſetteth not a Biſhop in higher or lower degree. To bee ſhort, all of them be the ſucceſſors of the Apoſtles.

c. Legimus, diſt. 93.

All Biſhops are of equall authority.

Now then it appeareth plainly by theſe Canons, that the pope (who in all his bulles doth name himſelfe the Biſhop of Rome) is no greater than another meane Biſhop, & that neither he, nor the Church of Rome, can claime to themſelues any authoritie ouer other Biſhops and Churches, otherwiſe than by tiranny and vſur-

vsurpation.

And truely, besides the forealleaged Canons taken out of S. *Gregory*, who so will reade his epistle, shal find that he vtterly detested this title of vniuersall Shepheard or Bishop from his hart, as a wicked title not meete for any but for Antichrist or for his forerunner. In one of his Epistles he complaineth greatly to the Emperor *Maurice*, that *Iohn* Bishop of Constantinople did trouble the Church of God, by seeking to vsurpe the title of vniuersall Bishop. For (to the intent ye may vnderstand the very roote and originall begiming of this discourse) you must consider that in those daies, and long time before, Constantinople was called new Rome, and the other in Italy was called olde Rome. And because the Emperor of Rome did most commonly keep his residence at new Rome, and olde Rome was at that time greatly vexed with the barbarous Gothes, & Lumbards which warred vpon Italy and destroyed it: without doubt the new Rome was then a more flourishing Citie, and in higher estimation than olde Rome, or any other Citie in all the wholl Em-

Greg. epist. lib. 4. ep. 76. & 78.

pire.

pire. Wherupon the said Bishop *Iohn* being of an ambitious dispositiō, and minding to aduance himselfe by the dignitie of the Citie whereof he was bishop, began to preach and persuade the people and diuers of the bishops, that like as the Emperor extended his dominion ouer all the prouinces and countreys of the Empire: euen so the Bishoppe of Rome (that is to say of new Rome) which was then in more estimation than old Rome, ought to extend his power and autoritie ouer all the prouinces and countreys of Christendome.

And truly this Bishop *Iohn* did so much by his continuall trauell, that he caused him selfe to be proclaymed vniuersal Bishop in a certain Synode or Counsell, wheragainst S. *Gregory* (who was then bishop of old Rome) did set himselfe very manfullye. And therefore writing againe to the saine Emperor *Maurice*, he saith amongst other thinges there written, that the name of vniuersal Bishop is a title of pride and pompe, which troubleth the church, the lawes, and the synodes, and the commaundements of Christ: And that S. *Peter* neuer was, ne ne-

uer

uer called himselfe vniuersall Apostle. And that it was the Emperors duty, (if he meant that God should long preserue his empire) to cut of that sore and to bridle the disease by his authoritie, if it could not otherwise be healed. Afterward he addeth these words worthy to be noted. If any man (saith he) doe attribute vnto himselfe the name of vniuersall Bishop in the church, what will al honest men iudge of him? For the estat of the vniuersall Church must nedes fall (which God forbid) if he fall which is called the vniuersall Bishop. Therfore let this blasphemous name be banished from the harts of all Christians, whereby the honor of all Priestes is taken away, and wrongfully vsurped by one alone.

S. Gregory whom the Catholicks take for an Archpope, condemneth the authority of Popes.

And in the Epistle following, S. *Gregory* maketh his mone to the Empresse *Constance*, that the said Emperor *Maurice* her husband went about to perswade him to leaue of his setting of himselfe against it, which I cannot doe (saith he) for I defend the cause of the Gospell, and the Canons, and the truth of equitie and humilitie. And it is to greeuous & intollerable a thing that the sayd *Iohn* our fellow brother and bishop, should seeke to haue the

name

name of bishop to himself alone. But what other thing doth he geue vs to vnderstand by this his pride, but that the time of Antichrist draweth neare? For he followeth the steps of the wicked feend, who despising ỹ ioy which he had in common amongst the legions of other Aungels, dyd seeke to set himselfe in ỹ hyghest roome, to raigne as soueraigne all alone,

And in an other Epistle, the same S. *Gregory*, answering to ỹ whiche the sayd Emperour *Maurice* had written vnto him, which was that hee ought not to bee so precisely wedded to his own will for the terme of vniuersall Bishop, for such strife about termes hinder the vnion and peace of the church: did disproue his reasons with very good grace, saying thus: But I beseech your maiestie of your goodnes, to consider that of words fondly spoken some doe no harme at all, & other some doe great harme. As for example, when Antichrist shall come and call himselfe God, that speech is very fond: neuertheles as it is fonde, so is it also very pernicious. If you looke no further thā to the wordes, there are but two sillables: but if you way the meaning of the wordes,

Ep. lib. 6. ep. 194.

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it is the full importance of all iniquitie. And I dare boldlye say vnto you, that whosoeuer calleth himselfe, or causeth himselfe to be called the vniuersal priest, the same partie through his vainglorye-ousnes, is the foreronner of Antichrist, because that by his pride, he exalteth himselfe aboue all others. I besech you therefore of your good zeale to Godward, to commaund that no cause of offence be geuen by takiug vp such a fond title. See how S. *Gregorye* declareth and denowceth him to be the foreronner of Antichrist, which doth name himselfe vniuersall Bishop, forasmuch as he taketh vpon him the authoritye of all other Bishops, as wel neere all the Popes of Rome haue done, which haue bene since his time. And yet to confirme this his sentence better, I wil adde the warning which he gaue by his letters to the Bishops of Greece, to be well ware that they gaue not the title of vniuersall Bishop, to *Siriacke* Bishop of Constantinople next successor of the said *Iohn* after his decease: good brethren (quoth he) yee shall vnderstand, that the late *Iohn*, (who not long since was prelate,) Passing the bondes of modestie, and *Epist. lib. 7. epist. 69.*

of the measure of his calling, did wrongfully in a Synode vsurpe the proud and pestilent title of Oycumenicall (that is to say vniuersall) Byshop agaynst God and the Church, and to the despight & derogatiō of the whole order of Preesthode. Wherupon wee wrote twise vnto him, that he should not omit any thing, which might concerne the peace of the Church, exhorting him to leaue that proud name, and to submit his hart to the humilitye, which our Lord and master hath taught vs. Whereof forasmuch as he held scorne, we haue vsed the lyke admonitions vnto our brother *Siriacke*, his successor. But sith wee see that Antichrist the enemy of mankinde, beginneth to shew himselfe opēly by his forerunners in this latter tyme: and that the preestes themselues, (which ought to resist him by their holy & humblelyfe,) be the partyes that serue him for his forerunners, by intitling thēselues with his proud name of vniuersall: I beseech yee, yea and charge ye, that none of you at any tyme, receyue, admit, write, allow written, or subscribe vnto that title: But that as becommeth the seruauntes of the almighty God,) euery of you keepe himselfe pure and cleare from this venemous

mous infection, without yelding of him selfe, to the deceitfull craftines of the enemy: for surely that title tendeth to no other end, but to the hurt, and diuision of the Church, and to the slaunder of you all, as I haue sayd before: because that if he onely (as he imagineth) is the vniuersall Bishop, it followeth that you be no Bishops. There are yet diuers other like sayings, in the writings of S. Gregory, which I could here alleadge, but these which I haue herebefore set downe, may suffice (in mine opinion) to declare and shew vnto the Romish Catholicks by the authority of that god doctor (whom they themselues take to haue beene one of the greatest & worthiest of all the Popes, in respect whereof they haue surnamed him the great S. Gregory) that the name and office of ỹ Pope (which is nothing else but an vniuersall and supreme Bishop or shepheard ouer all other Bishops and Priestes,) is condemned as the name and office of *Antichrist* or of his forerunner, and as a title and estate full of pride, iniury, diuision, and contempt of Gods commaundemẽts, and of the holy decrees and counsels which haue bene holde

before that tyme.

That S. paul and S. Peter were equall in degree.

But now that we haue made S. Gregory to fight sufficiētly against ỹ popes that were his successors, let vs returne to our Canons, to shew that S. *Peter* was neuer pope, (that is to say prince or soueraine ouer the Apostles:) I will only alleadge one Canon, which saith that S. *Paule* and S. *Peter* were equal, yea euen at the same time that they were both at Rome, and that the one was no way greater than the other: whereof it followeth, that S. *Peter* was no more pope than was S. *Paule*. Now S. *Paule* was neuer pope, nor euer reputed so to be, by the very maintayners of the popedome themselues. For these be the very words of the Canon, taken out of S. *Ambrose*. S. *Peter* and S. *Paule* haue preheminence aboue all other Apostles, by speciall prerogatiue. But yet is it vncertayne whether of them two were preferred before the other. For I think that they were both equall in deserts, & likewise in their deathes and passions: and also that they liued in like deuotion of faith. and finally, came Both together to the glory of martirdome.

c. Beati. 2. q. 7.

And I beleue that it hapned not with

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out some cause, that they both suffered martirdome in one day, in one place, and vnder one persecuter, for they suffered in one day, that they might goe together in company to Christ: and in one place, to the end that Rome should not want either of them both, & vnder one persecuter, that both of them might be partakers of one cruelty. The day therefore was ordayned for their desert, the place for their glory, and the persecuter for their vertue. And they both suffered martirdome at Rome the soueraign Lady and head of all nations, to the end that where the head of superstition was, there should rest the head of holines: & where the princes of the Gentils dwelt, there should remayn the Princes of the Church.

By which Canon it may easely be iudged, that S. *Peter* was in nothing to be preferred before S. *Paule*, & that both were equal in all respects, which sheweth plainly that S. *Peter* was neuer head of the Church, neither in respect of nature, nor in respect of ministration. For if he had been, thē should as much haue been sayd of S. *Paul*, according to the Canon. And so by consequence, we should say that ỹ Church

S. Peter was neuer head of the Church.

had then two heads like a monster, a thing that were to absurde & strange. I know wel that such as imagine the gouernment of the Church to be like the gouernment of a kingdome, doe thinke it meete that there should be one supreme head and gouerner, and that the same should haue Cardinals as great Princes of his court, & Archbishops somewhat in lower degree than the Cardinals, and Bishops as inferiors to the Archbishops, and so consequently Abbots, Priors, Chanons, and Curats, ech in degree vnder other. And in good sooth, this order of holy gouernment hath a fayre outward shew, but there is one thing that marreth all, which is, that it hath no foundation in the word of God, which doth not teach that there is any inequalitie amongest the Shepheards, but that they ought to gouern their Churches with one common consent by Gods word, making assemblies or meetings, (which are commonly called Synodes or Councels) for the same purpose, if need require. And moreouer that they ought to submit themselues to the Ciuill Magistrate. And the very Canons themselues

The Lordly gouernemēt of the churche disproued by the auncient Canons.

selues doe agree herewith, (specially one Canon which is taken out of S. *Therom*,) seeing, that in the time of the primitiue Church there was no difference betwixt a priest or an elder, and a bishop: and that the Church was then gouerned by the common counsell of the elders.

Let vs heare the very words of the Canon. In olde time an Elder and a Bishop were all one thing, till scismes and partakings crept into Religion by the deuils inspiration, and that folke began to say, I hold of *Paule*, and I of *Apollo*, and I of *Cephas*. Vntill this time the Churches were gouerned by common aduice of the Elders. But after that euery man began to brag of his own disciples whom he had baptised, and not of Christ, then it was ordayned that in euery Church one of the Elders should haue authoritie ouer the rest, to take away the seede of scizme. Wherefore like as the Priests know that by the custome of the Church, they be put in subiection to the party that is set in authoritie ouer them: So let the bishops know also that whereas they themselues are of more authoritie than the Priest, it is not by the ordynance of God, but by custome; and that *c. Olim. dist. 95.*

they ought to gouerne the Church by common aduise.

Which Canon in very truth is very notable, specially for that it doth euidently shew, that all the degrees and dignities (which are infinite at this day in the Church of Rome) are not grounded vpon the expresse ordinance of God, but only vpon the positiue law of custome, for looke what the Canon speaketh of Bishops, is much more by all reason to be spoken of Cardinals, Patriarches, Archbishops and other dignities, seeing that the office of a Bishop (wherof the holy Scripture maketh mention) was instituted long time before the dignities of the Cardinals and the others. And hereupon it followeth, that men should not make so great reckning of any of these great and pompous dignities, which are founded but onely vpon custome, which ought not to be of any (or at least wise of very litle) authoritie in the Church of God, as shalbe declared more at large in the last chapter of this booke.

The Pope had no prerogatiue aboue the generall counsels in old tyme.

As touching the residue, if it be alleaged that the Bishop of Rome had in olde time, and still ought to haue

cheefe

cheefe authoritie and preheminence at the least wise in the assemblies of councels and Synodes: the answere is, that he hath nothing to doe with the matter: for the Ecclesiastical histories and the acts of the auncient councels, (as that of Nice, holden in the time of *Constantine* the Emperor) doe witnesse vnto vs, that the Bishoppe of Rome was so far of from ouerruling ỹ councels, that he tooke his place in sitting but as fourth in degree, (which is a good way offe from the first and cheef place) as he did at the generall councell of Nice. *Hist. trip. lib. 2. cap. 3.*

But forasmuch as in this point of the Popes Supremacie, the Romish Catholicks (& chiefly the Canonists) doe maintaine the authoritie of the Pope, by meanes of a donation and of certaine prerogatiues which they affirme to haue been graunted vnto the Pope by the Emperor *Constantine* the great. I will here a litle examine the truth of the matter. I say therfore that this donation and graunt of prerogatiues, inregistred by *Gratian* in his decrees, is a thing inuented of pleasure and altogether false, and that it neither is like nor possible, that the Emperor *Constantine* The forged donation fathered vp on Constantine. *c. Constantius, dist. 96*

ſtantine did at any time make ſuch a pretended gifte or graũt of prerogatiues, as may eaſely be perceiued by the hiſtories of his time.

And for proofe of this matter, ye muſt firſt vnderſtand, that in their ſayd ſurmiſed donation, they make the Emperor *Conſtantine* to ſay within foure dayes after he was baptiſed, that he wold haue all the Biſhops and Prieſtes of the Romayn Empire, to acknowledge and hold the Biſhop of Rome for their head, in like ſort as the iudges of a Realme doe holde their king: and that he ſhould haue greater authoritie than the Emperor himſelfe: Geuing vnto *Silueſter* the vniuerſall Pope and to his ſucceſſors, his Imperiall Pallace of Lateran which is at Rome, and the Citie of Rome it ſelfe, with al the Prouinces, Places, and Cities of Italy, and all the weſt part of the Empire, together with the Imperiall Crown of pure golde, inriched with precious ſtones, his Scepter, his mantell of Purple, and his other Imperiall Robes, and the Imperiall dignitie of commaunding the men of warre, with all other things concerning the glory & maieſtie of the Empire. Geuing alſo to others of the Romain Cleargie, the dignitie, preheminẽce

and

and authoritie of Senators, Lords of the Empire, and Conſuls: willing them to ride on horſeback with white footeclothes, apparrayled like Senators, to the end that the Cleargie ſhould be furniſhed with the like titles of honor in all poynts, as the Lordes and men of warre of the Imperiall Court were.

Alſo they make the ſame Emperor to acknowledge himſelf to be Pope *Silueſtars* Footeman or Lackay in holding his ſtirrop and his bridle when he moũted on horſeback. And moreouer to declare that he would remoue his Imperial ſeate to the Citie of *Bizance*, which he was thẽ purpoſed to builde and to name it after his own name (that is to ſay) *Conſtantinople*, to geue place to the Pope, becauſe it was vnmeet that where the ſeate of the Prieſtly kingdome, and of the ſupreme head of chriſten Religion was ſet by the Emperor of heauen: there alſo ſhould be ſet the ſeate of the Emperor of the earth. And therfore that he willed and commaunded that the ſame donation ſhould ſtand in force, and be inuiolablye obſerued vntill the ende of the world, beſeeching and adiuring all the Emperors, Lords of eſtate, Princes, Senators, and People that ſhould come after him,

him, euen before the dreadfull iudgement seate of God, neuer to breake the same vpon payne of euerlasting damnation. And to haue both S. *Peter* and S. *Paule* their enemies, both in this world and in the world to come, and to be burned and consumed in the deepe pit of hell, amongst the deuils and the vngodly folke. And the date of this pretensed donation is this. Geuen at Rome, the third of the Kalends of April, in the yere of the fourth Consulship of *Constantine Augustus*. And also in the fourth Consulship of *Gallicanus*.

This in few words is the whole summe of the pretended donation made by the Emperor to the Pope and to the Cleargie of Rome. Wherupō the doctors of the Ciuill Law take marualous paines in discussing whether it be auaileable or not, and whether *Constantine* might so greatly diminish the Empire, seeing that (say they) the title of Augustus is geuen vnto him, to the intent he should increase, and not diminish the Empire: And whether he could geue greater authoritie to the Pope, than he himselfe had, seeing that by the rules of the law, no mā can graunt to another more right than

than he hath in himselfe: And whether he could force or constraine his successors to observe this donation, considering that by the Ciuill Law, like against like hath no power.

These doctors (say I) haue taken great paynes to resolue this question and diuers such like vpon that matter: but all in vaine, for it ought first to be prooued that there was such a gifte made, before they disputed whether it be lawfull and auailcable or not. But we may easely gather by the histories, that it is but a surmised and a forged graunt, and that there was neuer any such: But the holy order of the Cleargie hath alwayes taken it to be a holy kinde of fraude, to enter vpon the goods of the lay people by such meanes.

The disproofe of the donation by the very donation it selfe.

Therfore to resolue the sayd dout by the history, you must vnderstand, that this donation is reported to haue beene graunted in the time of *Constantines* fourth Consulship after his baptisme, as if they had beeu both at one time, when as those times were farre asunder. For his fourth Consulship was in the yeare of our Lord three hundred and eighteene, and his baptisme

Pomponius Letus. in Cõstantine & Licinius. Euseb. lib. 9 cap. vlt. trip hist. lib. 1. cap. 8. 9. Orosius. lib. 7 cap. 28.

tisme was moze than twenty yeares after: and therfoze the diuersitie of the times doth discouer the falsenes of the donation.

Besides this, it could not be done in any of both those times, foz afoze the time of his baptisme Pope *Siluester* was already dead, as the histozies do well proue, which doe witnesse, that foz the great desire which *Constantine* had to be baptised in the Riuer of *Iordaine*, in Jury, he deferred his Christning (by reason of the great affayres wherwith he was continually kepte occupied) vntill the latter ende of his life, at which time perceiuing himselfe to be very ill at ease & out of all hope of being able to trauaile into Jury to be baptised in the Riuer of *Iordaine*, he caused himselfe to be christened in *Nicomedia*.

And therfoze this pretended grant, could not be made by constantine after his Baptisme (as the donation it selfe doth beare men in hand) to pope Siluester who was dead befoze that tyme. Neither could it be done in the tyme of constantines fourth consulship: Foz at that tyme (and moe than ten yeres after) he had a fellow in the

Empire

Empire named *Licinius* who held the East part of the Empire, and *Constantine* himselfe held the west partes, according to the custome of the Romain Empire then receiued, which was to haue two Emperors at once (as were *Diocletian* and *Maximian*, and also *Galerius Maximinus*, and *Constantius Chorus*) the one commanding in the East parts, and the other in the West. And therof (as some thinke) did grow the custome of paynting the Imperiall *Eagle* with two heads. Now then in asmuch as *Licinius* remaining at that time in the East countreys as in his own parte of gouernement, was a Heathen man and a deadly enemy to *Constantine* who was a Christian: It followeth in reason, that if *Constantine* should haue geuen vp the Empire of the west to the Pope, he could not haue made his account to haue reuoked his Imperiall seate by and by into the East, (for he had reckned without his hoast) but it would haue behoued him first to haue put down *Licinius*, ere he could assure himselfe of the Empire of the East, as in deed he did afterward by force of armes: But that was more than ten yeares after

Euseb. lib. eccl. hist. 8. cap. 16. & Pom. Ipatus in Vitis horum Imperatorum.

his

his fourth Consulshippe. But who would thinke *Constantine* to haue been such a foole, as to spoyl himselfe of the West Empire to geue it to the Pope, and to content himselfe with the East Empire, which he had not, nor could assure himselfe to haue, considering how vncertaine the issue of waar is.

Moreouer about the same time of *Constantines* fourth Consulship, there was Ciuill warres in Rome betwixt *Constantine* himself and *Maxentius*, who had set vp himselfe as an vsurper in the Citie of Rome, through the ayde of the Pretorian Soldiars. By reason whereof, considering that *Maxentius* was a great enemy to the Christians, and had on his side an infinite number of the greatest men within the Citie: It doth well appeare that that time was vtterly vnmeet for *Constantine* to aduance Pope *Siluester* and the Romaine Clergie so greatly as this pretended donation would make vs beleeue.

And truely in the very same yeres of this fourth Consulship, the Senate of Rome did canonise and inrowle among the number of the Gods, the Emperor *Diocletian* who dyed at that time

and had resigned vp the Empire, about a ten yeres before.

Now then seeing that the Senate was at that time in so great authority as to canonise *Diocletian* (the greatest enemie and persecuter of the Christians that euer was) in despite of *Constantine* being then Emperor. Consul, and a Christian? I leaue it to your discretions, to cõsider how they wold haue suffered the thing which this pretended donation speaketh of, namely, that *Siluester* should haue been set vp as soueraigne Lord ouer the Senators themselues, and ouer all the west Empire: and that the rest of the Clergie should haue been made fellowlike and equall with the Senators, Consuls, & States of the Empire. Surely they would no more haue suffered it, than the Presidents and Councellars of our Parliament would nowadaies abide to haue a minister of the Gospell set ouer thẽ to controll them. Or the ouerseear of a Consistory to be made fellow with them.

And yet furthermore the history doth witnes vnto vs that this *Constãtine* the great, did leaue vnto his sõne *Constantine* for his part the Realmes

of Fraunce, Spaine and England: and to *Constãt*, Italy, Affrike, Sclauonia, Macedonia, and all Greece vnto Constantinople: and all the residue of the East vnto *Constance* his third son. Now then seeing that he parted the west Empire betwixt his two sons, it must needes be that he had not geuen it away to the Pope, as this pretended donation surmiseth.

Againe, who will thinke *Constantine* to haue been such a beast, as to geue vnto the Pope that which he ought to leaue vnto his own childrẽ? or who wil think him to haue bene so very a hodipeak, as to abate himselfe so much, as to become the Popes lackay? Or so ignorant, as not to know that the stately pompe and glorious royalty of Sceptars, Crownes, and Princely Robes, were very vnmeete for such as are ordayned and appointed to preach the word of God, and the doctrine of humilitie? Merely *Eusebius* (who was in his time) doth write that he gaue great possessions to the Church in diuers countreis, and that he did builde for the Christians diuers faire Churches: But he speaketh not a word of this geuing away of all the

west

West Empire, and of the Crowne, Sceptar, stately Ornaments, Imperiall dignities, & states of Lordship, Consulship, and Senatorship, which is pretended to haue beene done by him to the Pope and to the Romaine Clergie. Of all this (I say) he speketh not a word. And yet it is very like that if there had been any such matter he would not haue omitted it: For he hath not forgotten to speake of diuers other matters of lesse importance. Wherfore it doth plainly appeare that the said donation is false and forged, and so by consequence, that how much soeuer of the auncient Romaine Empire the Pope holdeth. he holdeth it by none other title, than onely by vsurpation.

The authority of the Popes decrees.

Now hauing sufficiently discoursed of the authorite of the Pope, I will adde a word or twaine concerning the authoritie of his statutes and ordinances. And first of all I say, that by the word of God, which doth condemne the traditions of men, this point is easely confuted. But let vs goe on further: I say that by the very Canones themselues, we ought to make no accoũt of them, because that

such ordinances doe burthen mennes consciences, and they that obay them, doe seeme rather to play the Iewes, than to vse the liberty of Christians. These be the very words of a Canon taken out of S. *Augustine*: Vndoutedly I am of opinion that the traditions of the Church ought to be cut of, as soone as oportunity may fitly serue thereunto. For although it appeare not that they are contrary to the faith: yet notwithstanding the slauish burthen of them doth oppresse Religion, which God of his mercy hath apointed to be free with the celebration of few Sacramentes, and those very cleare: In so much that the state of the Iewes is more tollerable thã the obseruation of so many traditions. For though they know not the time of their libertie, yet doe they not submitte themselues to any Sacramentes at the presumptious and fantasticall appointment of man.

c. Olim. dist 12.

Which Canon doth well declare how much they be wedded to their own affection, which in these dayes doe kindle coales in all places, and condemne all those of heresie, which doe leaue the traditions of men, to betake themselues to the word of God.

For

For with what countenance dare they call it heresie, not to beleeue in the inuentions of Popes, seeing that euen their own Canons doe wil vs to forsake the traditions of men? If this be heresie then ought they to burne their Canon Law.

Moreouer, it is very easie to be proued by their own Canons, that al the decrees and ordinaunces of the Popes, are either superfluous or wicked. For if they agree & accord with ỹ word of god, they are superfluous, because it ought to suffise vs to obserue ỹ ordinãces of god, which haue no need to be ratified and authorised new againe by men. And if they be contrary or repugnant to the ordinances of God, then ought they to be reiected as wicked, as the auncient Canones themselues doe witnes. These be the very words of an auncient Canon attributed to Pope *Vrbane*: Ye must vnderstand that the Pope of Rome may wel make new ordinances in such things as the Euangelistes and Prophetes haue not spoaken of, But in the matters that are openly resolued by the Lord himself, or by his Apostles, or by the auncient Fathers that followed next vnto them,

c. Sunt quidam. c. contra. 25. q. 1.

the Pope of Rome cannot make any law at all, but ought rather to maintain that which is already ordayned, yea euē with spending of his bloud and his life. For, if he should take vpon him (which God forbid) to destroy that which the Apostles and Prophets haue taught, in so doing he should shew himselfe to doe amisse, & not to geue sound iudgement.

Upon this Cannon it is worthy to be noted, that the Popes authority extēdeth not so farre, as to deale with any thing which the Doctors, & auncient fathers of ỹ Church haue taught, as it is farther auouched and proued by the Cannon following, attributed to Pope *Zosimus* whiche sayth thus: As touching the statutes of the fathers, the authoritie of the Seate may neyther ordaine any thing contrary to them, nor chaunge any thing in them: for antiquitie ought to be inuiolably rooted amōg vs, as beyng honorable by the decrees of the fathers, By which Cannons of Pope *Vrban* and Pope *Zosimus*, it doth playnely appeere, that the auncient Cannons, (such as those be whiche we haue alleaged in this book to confute the errors of the Romish church) ought to be of greater authoritie, than

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the decrees, and ordinaunces of the latter Popes of our dayes, & of their councels, which haue no power to disanul or altar any thing in ỹ statutes, and doctrine of the auncient fathers. And as touching the authority, which the Pope attributeth vnto hym selfe, concerning power to dampne soules, and to send them into hell by great troopes, without beyng lawfull for any man to say vnto him, why doest thou so: and to excommunicate, outlawe, and accurse whome he listeth: a man may beat down all these hornes of hys with this vnanswerable argument taken out of his owne Canons, that such as are true members of Christ and of hys Church, cannot be condempned nor put out of the Church by any kinde of excomunication, enterditing or accursing, & that if any faythful Christian happen to be wrongfully excõmunicated or accursed by ỹ Pope, or by any other priest: yet notwithstanding hee is neuer the more out of the Church, but remayneth alwaies a member of the same.

The Popes auchority in damning of mens soules *c. Si papa. dist. 40.*

These be the very wordes of a canon touching that poynt: When any man departeth from the truth, from the *c. Cum alienon quis. 2. 4. q. 4*

feare of God, from the fayth, and from Charitie, truely, truely thē goeth he out of the compas of the Church. But contrariwise, if any man be excommunicated and thrust out of the Church, by vniust Iudgement, it is certayne that if hee were not gone out afore, (that is to say, if he haue not done any thing that deserued it) he is not hurt by such excōmunication, for often times he which is driué out remayneth still within, & he that seemeth to be within, is neuertheleſſe without.

This Cannon teacheth vs a very good, and holy doctrine: which is to hould and retayne, the pure doctrine of the truth, the feare of God, fayth & charitie, & then not to feare ỹ excommunications or thunderbolts of the Popes, or Bishoppes (the which in these dayes they do rather vse against such as will not allow their errors, than against wicked liuers and such as giue occasion of offence) because no man is able to put vs out of Gods Church, if we cast not out our selues through our vices. Now, if vices and errors be the thinges which driue a man out of the Church of God, are there in these dayes any people in the whole

whole world which are more out of the Church than those which think to driue out others?

There remaine yet two pointes to treate of, touching this matter, namelye, the personall succession amongst those of the Romain Clergy, (whereof they doe so greatly brag thẽselues against the Protestantes) and their discipline. As touching the first point, they say they haue (as it were) a lineall succession from age to age, of Bishops and Shepheards from the Primitiue Church, and therefore that they be the true Shepheards: & that by the contrary reason, the Ministers of the gospell which haue had no such succession, be false Shephards. But this matter of succession is very easie to be answered. For if you looke well into the histories of the Popes, and conferre them with the canons both of late yeres and of olde time, you shal finde that the most part of the Popes and Bishops came in at the window, and not at the doore. And that they haue been intruders and vsurpers, & not lawfull successors.

A personall succession in the order of clergy.

And to begin at the beginning, the canons doe teach vs (as truth is) that

that Bishopricks and Ecclesiasticall offices ought to be bestowed by lawfull election, and that it is not lawfull for Bishops and Shepheards to appoint in their latter dayes who shall succeede them, but only to geue their opinion to their Churches, concerning such as they deeme in their consciences to be most meete to succeede them. Thus saith a Canon taken out of the Counsell of Antioch. It is not lawful for a Bishop to choose or appoint who shall be his Successor, though he be neere his death: and whatsoeuer he doth in that case, is nothing, nor nothinge worth.

c. Episcopo.
c. Gnde. 8. 9.
8.

That the Popes are intruders of the Papacy.

By which Canon it followeth, that Pope *Clement* (whom they vouch to be the Successor of S. *Peter*) was no lawfull Pope. For there is another Canon which saith (if it be worthy to be beleued) that S. *Peter* drawing nie the end of his life, tooke S. *Clement* by the hand, and betooke vnto him the Church of Rome, choosing him to be his successor. Also Pope *Damasus* (who was about the yere of our Lord 371. in the time of the Emperor *Valentinia*) was made Bishop or Pope of Rome by great hurliburlies, wherein there were

were a hundred and seuen and thirty men slaine in the streetes as *Marcellinus* doth witnes. *Am. Marcellus. lib. 27. Io. Stella Genetus. & Platina in Vitis Pontificum.*

Pope *Iohn* the eighth being a woman (and therfore not capable of the Popedome) was borne in England, & held the Papacie about two yeres and a halfe. Pope *Siluester* the second was a great Negromanser, and came to be Pope by the help of the deuill, to whom he gaue both body and soule (as it is written in his history) and he raigned foure yeares and certaine Monethes. Pope *Siluester* the third was made Pope by tumults and factions: For in those dayes (as sayeth the history) the popedome was growen to such a state, that it was geuen to him that would gene most for it, or which made most frends and fauour. Pope *Boniface* the eighth was made Pope by faction and bribery, hauing first by suttle practises gotten the resignation of his predecessor Pope *Celestine* a man of a simple wit, whom he caused to be straitly shut vp in prison, where he dyed for grief of mind when he saw himself so deceiued and il handeled. Wherupon it was sayd by this *Boniface*, (a good witnesse of his cal-

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ling) that he entered into the Pope-dome like a fox, raigned like a Lion, and died like a dog: for he dyed mad. Pope *Iohn* the four and twentieth vsurped the Papacie by force and violence, and maintayned himselfe in it by the same meanes, and was found to erre in the Christian faith in more than in fortie Articles: so holy was his holines.

To be short, the histories of the popes are full of the wicked dealings and practises which the Popes did vse to attaine to that degree. Now therefore I aske you whether these ought to be called lawfull successors of S. *Peter*, and whether those Bishoppes which were consecrated by them, were lawfully called or not, or ought to be reputed the lawfull successors of ỹ primitiue church, & whether the Curates and other Priestes that were promoted to holy order and to benefices by such Bishops, may be reckned as lawfull successors of the Shepheards and Elders of the Primitiue Church. It is very certaine that they were not: For then were the Canons vntrue, which say that in all prouisions for persons meete for Benefices

c. Cum in cunctis.
c. Bona
c. Quisquis
Extr. de Electione.

nefices, there ought to be a lawfull election, wherein consideration is to be had of the fitnes of the parties age which is to be cholen, and of the grauitie of his manners, and of his learning: and that as many as haue voyces in the election, should be heard, vpon paine of making the election of no force, and that the party be denoūced as vnworthy and vnmeet to haue a benefice, which is furthered or preferred therunto by the fauor or power of the world. Neither are such diuelish seruings, inforcementes, subtilties, and fauors to be called lawfull vocations: but intrusions, inuations, vsurpations, and wicked and damnable practises. The Canons also doe confirme it to be Simonie, to geue mony or ought els to be promoted to Orders, or to be prouided of a Benefice or to obtayn a benefice in recompence of any temporall seruice.

c. Eaqua, 1. q. 3. Ci. c. cum essent extr. de Simō & c cum detestabile Extra.

And that al aduowsions and presētations made by Popes or Bishops in way of Simonye, be naught and of no valure or authoritie. Now I leaue it to al people of any discretion, to cōclude how the Bishops & the priestes of these dayes, may be called the lawfull

full succeſſors of thoſe of the primatiue Church. For ſhall a man find any which geueth no mony for his orders or for the bulles of hys benefice? Are not the Biſhoprickes, Abbyes, Pryories, and other Benefices geuen away now adayes and of long tyme agoe, in recompence of tempozall ſeruice, yea and ſometime for ſuch vnworthy & vile ſeruices as deſerue rather puniſhement than recompence? And ſeeing that the Popes and Biſhops thēſelues clymbe vp into their high degrees by Symonye, muſt it not needes be, ỳ the collations which they make in beſtowing the benefices of the patronages vpō other inferior prieſtes, are Simonicall, and ſo conſequently voyd according to the foreſayd Canons?

If the Romiſh Catholickes deny this, they muſt alſo diſauow their own Canons, and deny the ſonne to haue light. And therefore the Romiſh Clergy are farre from the lawful and continuall ſucceſſiō of the Shepherds and Prieſts of the primatiue Church, wherein they imagine themſelues to to remayn. For lute, Bribery, Simonie, and ſuch other like practiſes, are

not

not the dooze whereby they ought to enter into the succession of the auncient shepheardes and Elders, as they doe. But they ought to enter by lawful election made by calling vpon the name of God, after dew examination of the party that is to be promotid, & that he be found meet for that charge: who beyng so chosen, must thencefoorth haue the tokens of the auncient Shepheardes, whiche are, to preach Gods word purely, to minister the Sacraments, to mayntayn good discipline, and to visite and comfort the sicke, as the Shepheardes of the protestantes do.

The discipline & maners of the Clergy.

Affor the discipline of the Bishops and the rest of the Romish Clergie, It is so corrupted & marde, that their lyfe, doynges, and behauiour, are directly contrary to the auncient Cannons. For first, neither the Bishoprick nor any other benefices ought in any wise to be geuen to such as sue and make meanes for them, but rather to such as shunne the hauing of them. These are the very words of a Cannon taken out of S. *Gregory*.

In your writinges you saye you haue greatly sought quietnes: But yet by the same

c. In scripturis. 8. q. 1.

same you declare, that you are come lawfully to the office of a shepheard: for like as that office ought to be denyed to such as do greedely seeke it, so ought it to be geuen to such as do shun it. And (as it is written) let no man vsurpe auctoritie, but tary the Lordes calling, as *Aaron* did.

But who is he that seeth not that benefices are at this day genē to such as hunt for them, and to such as runne best: so as it is sayd in common prouerbs, that horses run for benefices, and *Asses* catch them. Let vs now see what kinde of folk they be, to whome (by the auncient Cannons) Bishoprickes and other benefices ought to be geuen. These be the wordes of a Cannon taken out of S. *Iherom*. Albeit then that the Lord had geuen his cōmaundement and election for the setting vp of a Prince: yet neuertheles the congregation is called together about it. The presēce of the people therfore is requisit at the chooſing of a priest that euery body may know and be assured that such a one is chosen to the degree of priesthoode, as is most excellent amongest the people, best learned, most holy, and most notable in all vertue: that

What manner of persons ought to haue benefices.

c. Licet ergo 8. q. 1.

when

when the people haue yealded him this record, there may remaine no scruple or occasion to reuoke the election.

And another Canon sayeth thus: He whom men would make a Bishop, ought first to be examined, whether he be of nature, wise and discreet, milde of behauiour, chast of conuersation, sober, vigilant, of good foresight in his own affaires, lowly, gentle to speak vnto, mercifull, learned, well instructed in the law of the Lord, sharpwitted, and of good vnderstanding in the sence of the Scriptures, exercised in the doctrine of the Church. And (aboue all things,) such a one as holdeth simply the Articles and grounds of the faith. *c. Si Episcopus, dist. 23.*

And in another Canon are well described at large, ỹ behauiors whervnto the Priestes framed themselues in auncient time, according to the rule of the auncient Fathers. Now then (saith the Canon) such as are separated from the common conuersation of the world, are commaunded by the lawes of the Fathers of olde time, to abstain from pleasures of the world, to absent themselues from commō playes & gamings, and from the pompe of common feastes and banquets, to be sober and shamefast *c. His igitur dist. 23.*

in their priuate behauiour, to geue them ſelues from vſury and vnhoneſt gayn, to ſeeke to deceiue no man, to ſhunne the loue of mony as the roote of all vices, to eſchue worldly buſineſſes and offices, to accept no degree of honor through ambition, to receiue no giftes or preſentes for the beſtowing of Gods benefites, to flee from all falſe practiſes and conſpiracies, to ſhun hatred, enuy and backbyting, to keep their eyes from wandring, their tongs from walking, their geſture from looſenes and wantonnes, to yeald proofe of modeſtie and ſhamefaſtnes by the plainneſſe of their geſture and apparraile, to abhorre all villanous words and works, vtterly to refraine the company of widowes and maydens, to admitte no women to dwell with them, except they be very neere of kinne to them, to indeuer to mayntayne the chaſtitie of their bodyes, or els to binde themſelues in mariage, (howbeit but onely once) to obay their Elders, to forbeare to vaunt themſelues with bragging and boaſting, and finally to apply themſelues continually to the reading of the Chriſten doctrine, and to the exerciſe of Pſalmes, Hymnes, and ſongs, for ſuch ought they to be which intend to geue themſelues

to the seruing of God: that by their laboring to get knowledge to themselues, they may minister the doctrine of grace to the people.

Truely here be many good conditions and vertues. And if the priests of these dayes, which are so greatly in loue with ỹ tenths of worldly goods, had but a tenth part of these vertues, the world should not be so corrupted as it is. But euery body seeth, that now a dayes men of quite contrary conditions are aduaunced to the Benefices & Offices of the Church. For a father that hath many children, doth not seeke to preferre that sonne of his into the ministery which is most gentle and vertuous, but him which is most vntoward and vnfit. And thereof grow the extreeme abuses, corruptions, and ignorance that is among the Cleargie.

Priestes ought to be Preachers.

And as in olde tyme the teachers, and Shepheardes were learned men: so did they imploy thẽselues to teach others, and they that did not so, were reputed not onely vnworthy of theyr charge and vocatiõ, but also worthy to be abhorred of euery man. Thus speaketh a Canon thereof.

c. Vlt. dist. 43.

The sowing abroad of the heauenly seede is commaunded vs: Cursed be we if we hold our peace. Which thing, seing that the vessel of election doth feare and cry out at: how much more ought we lit tleones to be afeard? Wherfore, as it is a great fault in the Shepheards, to coceale the truth which they ought to publishe abroad: so is it no small daunger (God sheeld it) to such as despise their doctrin which they oughte to obay.

And an other Cannon taken out of the counsell of *Tolleto*, doth shew that the whole duety of Priestes consisteth in studying the Scriptures, & in preaching them to the people. Ignorannce the mother of all errors (sayth the Cannon) is to be eschewed in any wise by priestes, whose duety it is, to preach the worde of God vnto the people. The priestes are admonished by *Paule* the Apostle writing vnto *Timothie*, to read the holy Scriptures. Be diligent (sayth he) in reading, in exhorting, and in teaching: and continue alwayes in the same. Let Priestes be cunning in the holy Scriptures and Cannons, and let all their labour be in preaching and teaching, and let them edifie all men, as well by knowledge of sayth, as by reuerse of maners.

c. Ignorantia. dist. 38.

Priestes ought to be Preachers.

But

But where be nowe these Shepheardes, whiche geue themselues to preaching, shall you finde one such amongest twentye of your Priestes? There are none that meddle with preaching, saue a fewe monkes, and their so doing is contrary to the profession of monkery: For by the Canōs (as we haue shewed before) it is not lawfull for monkes to preach. And as for redresse of māners, and examples of good workes: where is it to be found? Not amongst the Curats and Priestes of this time, who (for the most part) are full of ignorāce, which being (as the Canon saith) the mother of all errors, hath layd her belly among them, and (by their meanes,) hath brought forth all the abuses, errors, and corruptions that be in the world, so as men cannot abide any reformation or amendment.

What the talke and communication of Clergimē ought to be.

Furthermore in old time, bishops and other Ecclesiasticall persons, had none other ordinary talke and communication, (no not euen at their feastes and banquets) but of pointes of the Scripture, according to a Canon made in the third Councel of *Toledo*, which saith thus: Because that

c. Pro reuerentia. dist. 44.

most commonly there is nothing but telling of idle tales at the table: therefore (for the reuerence of God and Prieſtes) the holy and vniuerſall councell decreeth that Prieſtes ſhall vſe to reade ſome parte of the holy Scriptures at their meales. For by that meanes the ſoule may wel be edefied, and vnprofitable fables layd aſide.

I doe aſke now, ſhall ye finde this Canon well practiſed and obſerued in theſe dayes? No: but ye ſhall find the cleane contrary, as euery man doth ſee and know.

What Byſhops ought to be.

The Biſhops and Paſtors of olde time, tooke not the ſtate of a Biſhop to be a degree of honor and dignitie, but a charge of great waight & painfulnes: but they eſteemed it to be an honorable thing in a Paſtor, to be learned & of good knowledge. Harken what the canons doe ſpeak therof. He that deſireth a Biſhoprick, deſireth a good work. By theſe wordes the Apoſtle meant to teach vs what a Biſhoprick is: namely, that it is a title of worke and not of worſhip. For it is a greeke word, which ſignifieth that he to whom the charge of a Biſhoprick is cõmitted, is as an ouerſeer of all ſuch as

c. Qui epiſcopatum. 8. q. 1.

are

are committed to his chardge, and that he ought to haue a care of them.

And another Canon ſayth thus: That man is to be counted moſt vile, which is in higheſt degree of honor, if he doe not alſo excell all others in knowledge and holines. *c. Vilissimus 1. q. 1.*

May contrariwiſe in theſe dayes euery man ſeeth that to be a Biſhop, is a title of honor and dignitie, voyd of all other chardge than to make good cheere, and to keep a Biſhoply table, cauſing a kinde of ſeruice to be layd in the Church by ſome chapline of his for faſhion ſake. But to be a man of knowledge, of good life, and of playn meaning, is a vile and a diſdainfull thing. The Biſhops themſelues laugh ſuch people to ſcorne, and cannot abide to haue them about them. A deſcriptiō of a Popiſh prælats prieſthood.

Touching eccleſiaſticall goods (for the which our Clergy men contend in theſe dayes with tooth and nayle) let vs ſee a litle how the men of olde time did vſe them, and how they ought to be vſed by the auncient Canons. Firſt of all according to theſe Canons, they ought not to poſſeſſe any lands, nor any other temporall goods, but onely the tithes and offrings. Theſe are the The vſe of church goodes.

very words of a Canon taken out of S. *Iherome*: The Churchman ought to shew himselfe to be such a one as possesseth the Lord, and is possessed of the Lord. He that possesseth the Lord and sayeth with the Prophet, the Lord is my porcion, can possesse nothing but the Lord. And if he possesse any other thing, the Lord will not be his porcion. As for example, if he possesse siluer, gold, lands, or moueables, the Lord disdaineth to be his porcion amongst these things. Also if I be the porcion of the Lord, and the meeteline of his heritage, I haue no part with the other tribes, but (as a Leuite & Priest) I liue of the tenths and seruing at the altar: I am found by the offerings of the altar: hauing my food and clothing, I content me therwith, and naked I follow the naked crosse.

c. Clericus. 12. q. 1.

Now I do aske of you how well this Canon is performed in these dayes? Haue not the clergy men all the best & goodliest possessions, reutes, and reuenewes that are to be found, ouer and besides their tithes & offerings? If the case concerne the demaunding of tithes, they can skil to say that they belong to them, as to those that hold the place of the Leuites, to whom (by the old law of Moyses) the tenthes

ought

ought to belong. But if it bee put to them that they ought not to posses any landes or temperall inheritaunce, as indeed the Ieuites did not, because it was forbidden them by the law: They will not then be Ieuites anye longer, nor say that they represented them. It is not amisse to cõstrue it to most aduantage, that they may bee gathering on all handes thereby. As touching tithes and offerings, let vs now see how the bishops and priests did vse the tenthes in old tymes, and how they ought to vse them now, according to the canons. That is, that they owght to deuide the reuenew of the tenthes and offeringes into foure partes: whereof one fourth part was to be geuen to the Bysshop, to maynteyne him & his family, that he might keepe hospitality for straungers: an other fourth part was to goe to the priestes and clergy of his Church: an other fourth part was to be bestowed vpon the poore: and the last fourth part was to be imploied in the repairing of his churches. Harken to the erpres words of a canon taken out of S. *Gelasius*, which sayth thus. All the reuenewes and offerings of the Church, ought to be deuided into foure partes, if

How the goods of the Church ought to be vsed.

c. Quatuor, & c. Mos. est. 12, q. 2.

the

the value thereof will beare it, (as is found to haue bene decreed long agoe,) Whereof one part belongeth to the Byshop, an other to the Clarkes, the thyrd to the poore, and the fourth is to be imployed in building. And an other Canō speaketh thus. It is the custome of the Apostolicke Seate, to commaunde the newmade Byshopes to deuide all the renenewes of his Bishopricke into foure partes: the one part for himselfe and hys family, and to the keeping of hospitality, an other for the clergy, the third part for the poore, and the fourth for the repayring of Churches.

Thus you see how the tenths and offerings were bestowed in old time. But in these dayes the distribution & imployment of them is farre otherwise, for the Priests vse the partition of the Lyon, taking all to themselues, and leauing no part to the poore. And yet haue we seene euen in our time, that these auncient Canons haue bin set in force againe by the statutes of Orleance, in the raign of the late king *Charles* the ninth, in the yeare 1561. for there is a branch of that statute, which saith that the fourth part of the tenths shall be distributed to the poore of e-

very

nery Countrey where they are leuyed. But the Clergiemen haue so wel handled the matter by setting themselues against it, & by their appeales that the said branch could neuer yet be put in execution, nor attaine any effect at all, so charitable are they towards the poore. And yet by the auncient Canons the tenths are named the tributes of the poore. And therefore those which doe not pay their tithes well, be counted guilty of the death of the poore, which die for want and necessitie. How much more guilty then are they which can so well exacte the tenthes, & keep all to themselues, and geue naught to the poore? Let vs harken (I pray you) how the canons doe thunder against such kind of people as doe withhold the goods of the needy. The tenths (saith the Canon) are the tributes of needy soules, so that if thou payest wel thy tithes thou shalt not only receaue aboundance of fruites, but also health of body and soule. He that payeth them not, is an vsurper of other mennes goods. And looke how many poore folke doe die for want of sustenance in the place where he dwelleth, of so many murders shall he be guilty before

Tithes are the tributes of the poore.

e. Decret. 16. q. 1.

the

the seate of the eternall iudge, for conuerting of the thinges to his own vse, which are appointed for the poore.

And surely the Church of old time could so ill away with such an abuse in the Clergie, as is the withholding of the goods of the poore, that it wold neuer haue suffered it. But contrariwise (by the auncient Canons) the Bishops and the rest of the Clergie, should haue been constrayned to succor the poore and needy with the gold and siluer of the Church, and to imploy it rather in this work of charity, than in making of faire buildings and in repayring of Churches. These are the words of a Canon taken out of S. *Ambrose*: The Church hath gold, not to hoord it vp, but to distribute it to the needy. To what end should a man keepe that, which serueth him to no purpose. Do we not know what a great quantitie of gold and siluer the Assiriens tooke out of the temple of the Lorde? were it not much better that the prieſtes ſhould beſtowe it to the releefe of the poore and needy, than that the wicked enemye ſhould ſpoyle it and carry it away? will not the Lord ſay vnto yov, wherefore haue ye ſuffered ſo many needy folke to

c. Aurum. 12 q. 2.

die

dye for hũgar? For thou hadst gold wherwith thou mightest haue bought them meate: wherefore hast thou suffered so many Captiues to be led into bondage, and to be killed by the enemy for lack of beyng redeemed? It had bene much better for thee to haue saued the vessels of lyfe, then the vessels of mettall. Thou shalt not know what to aunswere vnto this, for what wilt thou say? That thou wast afrayd least the Tẽple of God should not haue bene well garnished? I say vnto thee, that the Sacramentes haue no neede of gould. The thinges which are not to be boughte for golde, are neuer the more acceptable for the golds sake. The redemption of Captiues is the ornament of holy thinges. And truely these are the precious vessels, which do saue mens soules from death.

That is the true treasor of the Lord, which couereth that whiche his bloud hath couered. **And the next Canõ following taken out of** *S. Iherom*, **sayth thus.** The glory and reputation of a Bishop, is to pinch himselfe to inrich the poore, and it is a shame for a Priest to seeke riches to himselfe. Many build vp the walles, and in the mean while do pul downe the pillors of the Churche. The *c. Gloria. 12. q. 2.*

marble

marble glistereth, the Lampe shyneth, and the aulter is garnished with precious stones, but of all this while, there is no account made of the seruaũts of god. To receiue the goodes which ought to be distributed to the poore, and to be desirous to keepe them vnspent, is a poynt of to great forecast, or els of to great fearfulnes, but to conuert any part of it to a mans owne vse, is a fault whiche passeth the cruelte of the greatest theeues of the worlde.

Marke this definitiue sentence, which this good doctor S. *Ierom* hath pronounced agaynst such as withhold the goodes of the poore, and bestow them to their own vse Oh good lord, howe full of suche theeues is this world at this day, which are cõdẽned by this sentence of S *Ierom*. At leastwise the most part of my masters of ye Clergy, can not wash their handes of this crime of deteining and vsurping the goodes of the poore, except they will deny the Canons heretofore alleadged, which are grounded vpon al reason and equity, and haue bene holily obserued in the primatiue church. I doubt not but that many of the clergy will thinke this little discourse of

tyme

tyne which I haue made touching their discipline, very hard and greuous. But I beseech them to suffer their affections to geue place to the truth. Their owne Canons shal serue me for a lawfull defence and excuse in this case. For by them we be taught, neuer to conceale the truth, but boldly to speake it vpon payne to be accounted oppressors of the same, and allowers of error. These are the wordes of a canon of Pope *Innocentes*. The errour which men do not resist, seemeth to bee allowed. And the trueth which is not defended, is oppressed. If a man neglect to resist the vnruly, it is as good as a mayntayning & bolstering of them: neither can the party be excused of suspition of secret society, which neglecteth to withstand the crime that is manifest.

They that conceale the truth maintayne error.

c. Error. dist 83.

There is also another canon which sayth thus: That party is gilty of the fact, which is careles to correct the thing that he may amend. For it is written, that not only those are partakers of the misdeede which commit it, but also they that consent thereunto. And he that condemneth such as goe astray, sheweth himselfe to hate their misdoinges: and he

c. Facientis dist. 83.

he leaueth no gap for himselfe to leape out at; which challengeth those that start out of the way.

By which canon we ought all of vs to learne, not to winke at vices and misdealings. And therefore my maysters of ỹ clergy, may (if it please thē) make themselues a wholesome medicine of the things which I haue spoken heretofore concerning their maners and discipline. And like as they spare not to exclaime against the protestants (howbeit wrongfully) that they are the cause of the ciuill troubles in Fraunce, and so consequently of the corruptions and disorders that are bred of them: So let them bethinke themselues a litle of their own doings, and they shall finde by the Canons which I haue alleadged heretofore', that in their own orders there are as many abuses and corruptions as possibly can be. But now that I haue spoaken sufficiently of the Pope, and of the Romish Clergie, leyus now enter into theire Purgatory.

Of

Of Purgatorye.

The xii. chapter.

The Romain Catholicks doe hold opinion, that there is a certaine place within the earth which is not altogether so low as hell, whether the soules of the good Christians which are dead, doe goe to purge them of their sinnes by tormentes of fire and other rigorous paynes: and that euery deadly sinne should, by desart, haue seuen yeares of purgation, if the term of yeares were not shortned by masses, suffrages, and pardons. And for this cause they doe hold opinion, that it is needfull to cause a great number of masses and suffrages to be sayd for them that be dead, and to the same end to geue legacies and foundacions of Obites to massepriests and chauntrypriests, and to make good prouision of pardons, specially in the time of the great Jubileis and Croysseys, which they sell very good cheape.

And in very truth this doctrine of Purgatory hath exceedingly inriched the Cleargie, yea more than any other thing. For there dyed not so poore a wretch which gaue not some legacie to the priest, (yea often times euen the best

Purgatory the inricher of the Clergye.

best thing they had) to haue them sing masses for the ease of their soules, and to shorten the time of their abode in purgatory. And hereunto were al sick folke perswaded by their Confessors, which would make great difficultye & nicenes to geue them absolution, except they would promise to geue one thing or other to the church.

And the better to draw them hereunto, they made them beleue that for euery mortall sinne, their soules shold remain (as is said) seuen yeares in the paynes of purgatory, which would be an infinite time, if it were not shortened by masses. For, say they, although that God doe in this world, pardon the sinnes of all such as confesse them to the priest and make satisfaction, yet doth he remit but the sinne only, and not the payne, so as we must needes goe to purgatory to suffer paynes for al the sinnes which we haue committed in all our life time: which paines are so great, as greater are not possible. For (say they) there is as greate difference betwixt the fire of purgatory and the fire of this world, as is betwixt a burning coale & the breath of a mannes mouth. By reason wherof the poore world had so great feare

and

and conceit of this hote fire of purgatory, and of the infinite time which they should be fayn to remaine there, accounting seuen yeares for euery mortall sinne which was committed in a mannes life time, that euery man gaue vnto the Priestes, as much as they would craue, to the end that their time in purgatory might be shortned. But contrary to this doctrine, the Protestantes doe hold opinion that we haue no other purgatory than the bloud of our Lord *Iesus Christ*, which washeth away and clenseth all mens sinnes which beleue in him. And they say that his precious bloud is more then sufficient to wipe out all our sinnes, without hauing neede to be purged by any fier. And that our saui our doth not clense vs by halfes, but throughly altogether, and we should doe him wrong and iniury, to beleue that we haue need of any other kinde of clensing, than of that which he himselfe maketh, in iustifying vs by bearing our iniquities, and by wyping away our sinnes and blemishes: And that it is a mockery to say that God doth pardon our sinnes, and not the payn due for sinne: as if you wold say, he forgeueth vs the dets that we doe

dwe him, but not the payment of the dettes: for he will haue that still.

And now (to say the truth) all men may easily iudge that this doctrine is better thā the doctrine of the Romish Catholickes, according to our first rule, because that by the same, Christ our Redeemer is most honored, forasmuche as he is acknowledged to be the only and whole purger of our iniquities, and our true and only Attonementmaker and Iustifyer.

And affor the holy scripture, that doth teach vs that the faythfull and chosen of God do dye vnto the Lord and that those which dye vnto ỹ Lord are very happy, & do go into the place of rest. These are the expresse wordes of S. Iohn. *Happy are they which from this time forth do dye to the Lord: for they do rest from their labors.* And for those which dye not to the Lord, forasmuch as they be none of his, nor members of the body of the true church whereof christ is the head: it is certayne that there is no saluation for them. And therefore it is in vayne to imagine a purgatory, either for the one, or for the other. For as many as die to the lord, go presently to rest & not into purgatory. And those which doe not dye to

Apoc. 14. 13.

the

the Lord, do go into euerlasting payn (not into purgatorye) and there is no saluation for them. And as for the text taken out of the booke of the Machabees, which alloweth prayer for the dead, and so by consequence purgatory also: The Protestantes say that it ought to be holden for a certayn and vndoubted rule, that we ought not to build any article of fayth vpon the bookes called *Apocripha*, of which number this booke of the Machabyes is one: insomuch as the Author thereof that wrate it, confesseth that he may perchaunce haue erred of himselfe, and that he hath written in simple stile, and that he was not of skill to write any better: which is an vnmeete kinde of speech for the holy Ghost, who can not erre nor hath any needo to be excused for speaking in a base stile: for when he listeth he speaketh in a higher stile than the excellentest Orators that euer were in the world.

2. *Machab.* 12.43. & 15.39.

Prayer for the dead is disproued.

And as touching the text where it is sayed: *That the sinne against the holy Ghost is not pardoned, neither in this world, nor in the world to come.* (Wherevpon the Romish Catholicks vse diuerse) following the interpretation of S. Gre-

Mat. 12.32

Impra-
ct. 13. 2.

gory) that then the other sinnes are forgeuen in the other world, and so by consequence, that there must nedes be a purgatory: the protestantes affirme that to be an ill conclusion. For in so saying our Lord Jesus Christ mente nothing else, but that ỹ sinne againste the holy Ghost shal neuer be forgeuẽ. S. Gregory himself (as we will declare hereafter) doth not say that all other sinnes sauing the sinne agaynst the holy Ghost, shall be pardoned in the world to come: but onely that the smaleſt sort of sinnes which are called venyall sinnes, shalbe then forgeuen. Let vs now come to the Canons.

Prayer for the dead is disproued.

There are two peeces of Canons in the decrees of *Gracian*, which may easely quench and confound purgatory. For by the one it is sayd that in this world one of vs may wel be helped by the prayers of another: But when we depart from hence to appeare before the seate of Christ, euery man must beare his own burthẽ, and then the prayers of Saints which are in paradise will nothing auaile vs, and much lesse will the prayers of mẽ of this world stand vs in any steade. These are the wordes of the Canon. In this present world we know we may helpe

c. In præsenti, 13. q. 2.

helpe one another with our prayers and good aduice: but when we come before the iudgement seate of Christ, then neyther *Iob.* nor *Daniell*, nor *Noe*, can pray for any, but euery man shall then beare his own burthen.

The other Canon sayth that neither the bishops nor the Apostles can assoyle the dead of their sinnes: whereupon it followeth ỹ men haue bought the Popes pardons in vaine, for the redeeming of those which are sayd to haue been in Purgatory. These are the very words of the said Canon taken out of the decrees of Pope *Gelasius*: We reade that Christ hath rayſed the dead to life: But we read not that euer he releaſed any of thoſe which were dead in ſinne. And he who only had the power to doe it, hath geuen this principall commaundement to S. *Peter*, saying: *That which thou vnbindeſt vpon earth, ſhall be vnbound in heauen, and that which thou bindeſt vpon earth ſhall be bound in heauen.* He sayth vpon earth, but he neuer sayd that he which is departed bound by sin, shalbe releaſed. c. 2. 24. q. 2.

Which Canon doth well shew, that the power to vnbinde doth not stretch so farre as to hell, nor so farre as to the pretended Purgatory, but

only to the earth: and that the Popes of late yeares haue gone about to extend the boundes of their territories to farre, in commaunding the angels (as they doe by their bulles of pardons) to goe fetch the soules of such out of purgatory, as the Popes themselues listed to name; for they haue noco̅maundement that reacheth either higher or lower than the earth.

Whence prayer for the deade commeth.

It is true that for ground of this doctrine of Purgatory, they alleadge that the custome of praying for the dead hath been allowed and receaued now of long time, euen from the time of the primitiue Church. But it doth not therby follow, but that an error is an error, although it be neuer so old. Moreouer (as Pope *Innocent* the third doth witnes) many of the auncient Fathers haue beleeued, that the glory of those which are in Paradise, might still grow greater vntil the day of iudgement, and so by consequence they did imagine that it was lawfull to pray to god for the increase of their glorifying.

c. Cum Martha. Vlt. ext de celebr. missa.

De Ciuit. Dei, lib. 2. c. 24.

S. *Augustine* also wryteth (how be it that he alloweth not the opinion) that some auncient Fathers haue imagined, that to pray for the damned

sort

sort, might doe them good, not to exempt them from eternall payne, but to moderate their torments. And therfore although that this kinde of praying for the dead were sufferable, (as in deede it is not) seeing it hath no foundation in the word of God, yet cannot Purgatory be grounded therupon, forasmuch as the praying of the Fathers of olde time, was either for those which were happy in Paradise, for that their glory and blessednesse might increase, or for those which were damned, that their payne might be diminished, and not for any which they beleeued to haue bin lodged in Purgatory. For in those dayes they knew not yet what was meante by Purgatory, nor where Purgatory stoode. For it is but a late inuention of the new descriptions of hell.

The famosest doctor that euer spake of Purgatory, is S. *Gregory*: who notwithstanding, speaketh after such a fashion, that he seemeth to make no great reckning of the matter. For he sayeth that none but veniall sinnes may be purged by the fire of Purgatory, the deadly sins cannot: So that by this reckning the paines & torments of this pretended Purgatory, haue no more

Dialog.4.c.39.

The smale power of Purgatory in clensing mens sinnes

more power to purge, than hath the ſimple holy water: whereunto they doe likewiſe attribute the vertue of cleanſing, and of waſhing away of mennes veniall ſinnes. These are the very words of S. *Gregory*.

Such as a man departeth hence, ſuch is he preſented in the day of iudgement. But yet we muſt beleue that before the iudgemét, there is a fire of purgation for certayne degrees of ſinnes, becauſe the truth ſayth, that if any mā haue blaſphemed the holy Ghoſt, his ſinnes ſhall not be forgeuen, neither in this world nor in the world to come. By which wordes it is geuen vs to vnderſtand, that there are ſome ſinnes which may be pardoned in this world, and ſome in the world to come. For that which is denied in one ſinne, is graunted in an other by conſequent interpretation. But yet (as I haue ſayd) you muſt vnderſtand this to be ſpoken of the leaſte ſinnes, as the ſpeaking many idle wordes, to much laughter, to great carefulnes for a mans owne family (which is a ſinne that can hardly be ſhúned euen of ſuche as know beſt how to keepe théſelues from ſinning) or to erre in poyntes which are of no great importance, or to be ignorant of thé. Al which ſinnes make a mans burthen the heuier

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euē after death, if they be not pardoned in his life tyme.

Upon this text and vpon the interpretation which S. *Gregory* hath made of it, (howbeit amisse, as I haue sayd before in the text of the holy scripture which sayth that ỹ sinne against the holy Ghoste is not pardoned in this world nor in the world to come) the Romish Catholicks, or rather the Scholemen and sophisters haue altogether builded and founded their purgatory. And they are not contented ỹ onely veniall sinnes should there bee purged, (as S. *Gregory* would:) but they will needes haue it to serue for the doing away of deadly sinnes also, either by remayning there the full time of seuen yeares for euery deadly sinne, or else by redeeming or shortening that long season, by the celebrating and founding of Masses and other suffrages. Which addition of the Sophisters hath marueilously inriched ỹ kitchins of ỹ clergy & mōkes, and brought great aboundance of water to their milles, which had neuer happened to them, if purgatorye had serued but onely to purge veniall sinnes, according to the aforesayd opinio of S. *Gregory*. for the good people

of christendome had rather to haue purged themselues from those sinnes with holy water (which did no harme to those that sprinckled themselues therewith) then by the fyer of purgatory which is affirmed to be extremely burning and scalding hot, or by the founding of masses and Obits, which were farre dearer then was the holy water. So as purgatorye had bene brought to nothing, as a waste and barren thyng, if men had held themselues to the onely sayings of S. *Gregory*. Thus may you see how the poore world hath bene abused, by the inuētors and practisors of such holy deceytes.

¶ Of the exception of *prescription*. The xiii. chapter.

HEtherto I thinke I haue made it to appeare playnely enough, that the Romish Catholickes are not so well grounded as they imagine, in y poynts of religion which they would maynteyne against the protestantes. Now therfore let them blame the reformed religion almuch as them list-

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eth and report it to be new, full of errors and heresies, and contrary to the word of God: and finally let them deface it as much as shal please them. For when it cõmeth to ỹ vpshot, their hasty headines and their wilfull foredeeming through the corruptnes of their affections, shall neuer bring to passe, but that truth shall alwayes be truth, and darcknes be darcknes. Do what they can to the vttermost, yet will the trueth continue alwayes to strong for them, in the iudgement of the wisest sort. I know well that those which thinke themselues to haue the best braynes, and to be of greatest insight in all matters, are the persons that vtter their opinions so boldly in this controuersy of Religion, saying that the reformed Religion (which they tearme new) is a sauage Religion, fond and full of follies and errors: and they will needes be beleeued in the matter vpõ their bare word, without prooving any part of that which they speake.

But as those kinde of people are commonly ignorant and malicious, and moreouer possessed with ambition and beastlines: so doth it appeare that their mouthes are euer stil open,

euen

euen when their ouerarrogant ignorance is beaten down by good reasons and allegations. And when they haue done all that they can, for their last refuge they are fayne to runne to the exception of prescription, saying, that the Romish Religion hath been receaued and obserued in Fraunce euer since the first setting vp of ỹ kingdome, euen since the great king *Clowis*, who was the first Christian king, and that it is not like that God would leaue the world so long time (which is more than a thousand yeares) in error and ignorance.

Prescriptiõ can bear no sway in matters concerning God & Religion.

But what if it be denyed that their Religion (such as it is at this presẽt) was obserued in the time of *Clowis*, or of *Charlemayn*, or of many other kings of Fraunce which haue beene since that time? How would they proue that which they haue sayd? And if the contrary be proued to them by writings of auncyent Bishops and Doctors of Fraunce, by the which it doth appeere that in this Realme in olde time they did hold the same Religion, or very neare the same, which the Protestants doe in these dayes, what will they answere then? And were it not also very easie to proue by the Historiographers

riographers which haue written the liues of the Popes, and alſo by the decrees of the Popes themſelues, that the moſt part of their ceremonies and traditions (whereof at this day they make more account than of Gods word) haue bin inuented and brought into the Church by the Popes of later times, long ſince *Charlemayn*? And therefore they which ſayd that the Romiſh Religion (ſuch as it is at this preſent) hath been obſerued in Fraũce euer ſince the beginning of the kingdome there, doe greatly miſtake their markes, and cannot verify their ſaying, but the contrarye is eaſie to be prooued.

But let vs put the caſe (how be it without graunting it) that the thing which they ſay is true, and that this Romiſh Religion is of the vttermoſt antiquitie that can be. Muſt the truth of God therfore forgoe his right, by the exception of preſcription? Noe truely. For if by the Ciuill law there be no prſcription againſt a king, how much leſſe then, may it be againſt the king of kinges? And put the caſe again (without graunting it) that preſcription ought to take place againſt God: yet were it not reaſon (thinke

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you) to recken the lapse of time accor-ding to Gods measuring thereof? Now it is certayn, that with God, a thousand, yea and twelue hundred thousand yeares, are no more than an hower, or a quarter of an hower, and therfore by the lapse of so litle space of time, prescription can take no aduantage. But all men of sound iudgemēt will alwayes graūt that as time doth not change the truth into vntruth, nor vntruth into truth: So also of consequence we must not admit a Religiō for true and good, vnder colour that it hath indured long time, seeing that the exception of prescription is not to be admitted in such caces.

For els if the Romish Catholickes will needes sticke to the Iudgement of prescription for the allowance of a Religion: then must they make good the religion of Mahomet, which hath already lasted aboue a thousād yeres, which thing I am sure that none of them will doe, how passionate soeuer they be otherwise. And if it be demaū-ded wherefore god hath so long tyme suffered ỳ error of Mahomet amōgst the *Turkes, Persians, Arrabians, Sirians,* & the other Eastrne and Southern peo ple of *Asia* and *Affrica*, among whom

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the Apostles and disciples of Jesus Christ preached the Gospell and plãted so many fayre Churches: there is no other answere to be made vnto it, but that god hath done it by his secret iudgement, wherof we are ignorant. Full well we know that he hath done it for good and a iust cause, & to good purpose, because he doth nothing but that which is good and iust. But it doth not become vs to search any deeper for the perticuler causes which haue moued him so to doe; neither ought we to be inquisitiue of his priuities and secret iudgementes. The same also is to be answered, to such as say that it is not likely ỹ God would suffer the people of Christendome to erre, so long as since the masse hath had his full scope. For (to be short) seing that God is the truth it selfe and ỹ his word is true: it is much better to yeld God his due honor by sticking onely to his word, then to resort to custome and prescription of time, to authorise the traditions of mẽ. Jesus Christ himselfe doth teach vs playnely enough, that we ought to reiect the traditions of men, although they be neuer so auncient, and grouñded vpon prescription of time out of minde, and Math. 5. 21.

that we ought alwayes to haue recourse back to the pure word of God, which shal last for euer, notwithstanding al customes & prescriptiõs which are against it. For in reproouing the traditiõs of the Pharisies, which had then bene receiued & allowed of long time, he exhorteth his disciples to cast them of, and to returne back againe to the pure word of God, and to the naturall meaning thereof saying: you haue heard how it was sayd to the mẽ of old time &c.

As for the ancient Canons, they are so cleare and euident in this case, as is possible: therfore it shall suffice me to translate them here simply. These be the very words of the Canõ.

c. Malæ, c si consuetudinem. c. Frustra. c. Consuetudo. c. si solus. dist. 8.

The perilous effects of euill customes.

Euill custome is no les to be reiected & shunned then a pestilent infection, because that if it be not the sooner plucked vp, the wicked do serue their turne with it as it were by right of priuiledge: insomuch that the sundry disorders and diuers vsurpatiõs which are not repressed out of hand, begin anon after to be receiued for lawes, and are alwayes obserued as priuiledges.

By which Canon we may well note the pernicious effectes of ill customes, which cause vs to receiue vice

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in steade of vertue, and euill in steade of good: wherof our miserable world hath so many examples, as well in causes of Religion as in matters of policie and law. For in these dayes men defend nothing more earnestly, than the abuses and errors which are in all estates, vnder pretence that they haue taken root by long custome and contynuance of time, which haue suffered them to passe in force of lawes and priuileges.

Another Canon taken out of saint *Gregory* sayth thus: If a man happen to obiect custome against vs, we must consider what the Lord sayth: I am the way (saith he) the truth and the life. He doth not say I am custome. And truely (as sayeth S. *Cipriã*) all custome although it be neuer so auncient, adde reuelled, ought to be set aside in respect of the truth, & all custome which is contrayel to the truth ought to be abolished.

All custome must giue place to trueth.

There is yet another Canon which sayeth thus: In vayne do they alledge custome, which are ouercome by reason as though custome were of greater force then the truth. Or as though in spirituall thinges we should not follow that which hath bene reuealed by the holy Ghost. Certaynly it is a true thing, that

reason and truth are to be preferred before custome. But if custome be confirmed by the truth, it ought to be constātly kept and retayned.

There is yet another Canō which speaketh fitly of this matter, takē out of S. *Cipriā*, saying thus: The custome that is crept into any place, ought to be no impediment but that the truth shold be preferred and get the vpper hand: for custome without truth is nothing els but a geuing of contynuaunce vnto error. Wherfore let vs leaue the errot, & follow the truth: knowing that in *Esdras*, truth getteth the vpper hand, according as it is written, Truth preuayleth and getteth the mastery, and lyueth for euer, and shall indure world without end.

To come to an end, I wil adde this one Canon & no more: For I should not haue done very soone, if I would rehearse all the Canones that are to purpose touching this matter. And thus sayth this Canon: If only Christ ought to be heard, then must we not depend vpon the thinges which other men that haue been before our time, haue thought meete to be done, but rather vpon that which Christ hath done, who is before all. For we ought not to folow the custome of men, but the truth of

God, specially seeing that he saith by the mouth of *Esay* the Prophet, In vayn doe they honor me, by teaching the commaundements and doctrines of men.

And in very deede this Cannon should make the whole rable of the Canonistes, Decretistes Sarbonists, Sophistes, and others which handell the bookes of the Romish diuinity, to blush for shame, that they should strayne them selues to vphold the doctrines which haue bene apparātly inuented by men. For this one Cannon doth arregne them and cōdemne them, al in few wordes.

Now to come to an end of this treatise, I pray the Romish Catholikes to vouchsafe, to looke aduisedly into the poynes hertofore by me discussed: and to examine and ponder them throughly and without passion, if it be possible. For in so doing I am sure, that as many as haue any naturall discression in them, shall find that the Religiō of the Protestants, is a farre other thing then they haue hitherto taken it to be, or than it hath bine borne them in hand to be. And when they shall perceaue that the sayd Religion (at the least) is neither wicked, nor hereticall, nor new (as euen the most

An exhortation vnto peace.

moſt ſimple may eaſely diſcern by the points before treated of) it may be a iuſt occaſion for them (if they be not ſtrangely bereft of their right wittes) to incline to liue henceforth in peace and concord, with the profeſſors of the ſayd Religion.

And herewithall I beſeech them to haue earneſt conſideration of twoo thinges. The one is, that without a good peace and concord betwixt the Catholicks and the Protestants, the ſtate of the Realme of Fraunce will not only run wholy to ruine, but alſo come to vtter vndoing and deſtruction. And he that ſeeth not this, is very groſſe & ignorant. For Ciuill warres (when they contynue) do neuer bring forth other effectes, than the changes and deſtructions of common weales, vnles ſome good and vertuous men that are louers of the common weale, doe fortune to preuent ſuch vnhappy and euil deſtinies, by procuring ſome good and reaſonable pacification, as the hiſtories do yeald vs infinite examples therof.

The other thing to be conſidered of is this. That euery perticular perſon ought to bethink himſelfe that he hath a ſoule to ſaue, and that he ought

to seeke the way of his saluation. For to what purpose serueth it to haue gotten honor, glory, riches, and other contentments of the world, to him that followeth the way of damnation to his own wretched soule? Now he that is determined to seeke the saluation of his soule, will he say that he is contented to beleeue as his Curate doth beleeue? Such resolution were to foolish and beastly. Or will it suffice him to say that he will liue as his Predecessors haue done, and follow custome? That were also a wronge way, and is already condemned by the Canones heretofore alleadged. Then ought we to determine with our selues to follow the truth, and to imbrace the true doctrine of Christ Iesus our lord & Sauior, or else we shall neuer attayn to saluation. And when we be thus resolued, we must take heed that our passions doe not blinde the eyes of our vnderstāding, & cause vs to take blacke for white. For if we say stil, we haue beneled and brought vp in this Religiō, my father & grand fathers (which were good men) haue died in the same, I haue borne Armes and ventred my life to mayntayne it, it were not now for my honor to fol-

low the Religion agaynſt which I haue fought, I am of the opinio that there is no ill in the religion that I hould, I am now to olde to learne any other, and ſuch other trifling excuſes: we do greatly deceaue our ſelues. for they are nothing auaileable before god, with whom we may not daily in this ſort. For ſuch ſhiftes of deſcant ſerue to no other end, but to trifle our mindes, and to lull them a ſleep in ignorance and darckenes, that they may haue no ſkill of their ſaluation when they depart this world. What is then to be done that we may come into the path of ſaluation? we muſt ſeek the truth. And where ſhall we find it? euē there where whether Chriſt did ſend vs whē he ſayd ſearch the Scriptures.

The father of all mercy, who hath created and made vs for of his owne glory and hon or ſake, geue vs all ſuch grace, that being inlightened by hys holy ſpirit, we may be well edified in the pure doctrine of Jeſus Chriſt hys ſonne our Sauiour, to the ende that being true Chriſtians in name and effect, we may liue in good vnitye peace, brotherly and chriſtianly loue together in his holy ſeruice. Amen.

Τελός.